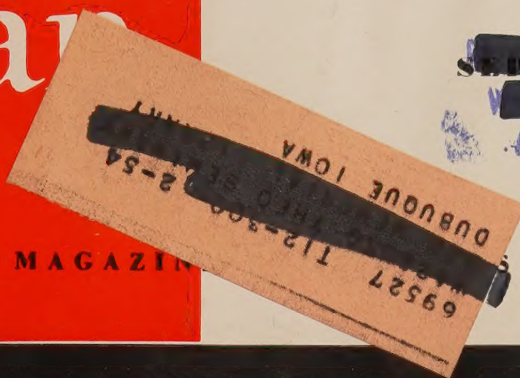


Christian Life

THE MAGAZINE

SEPTEMBER • 1952

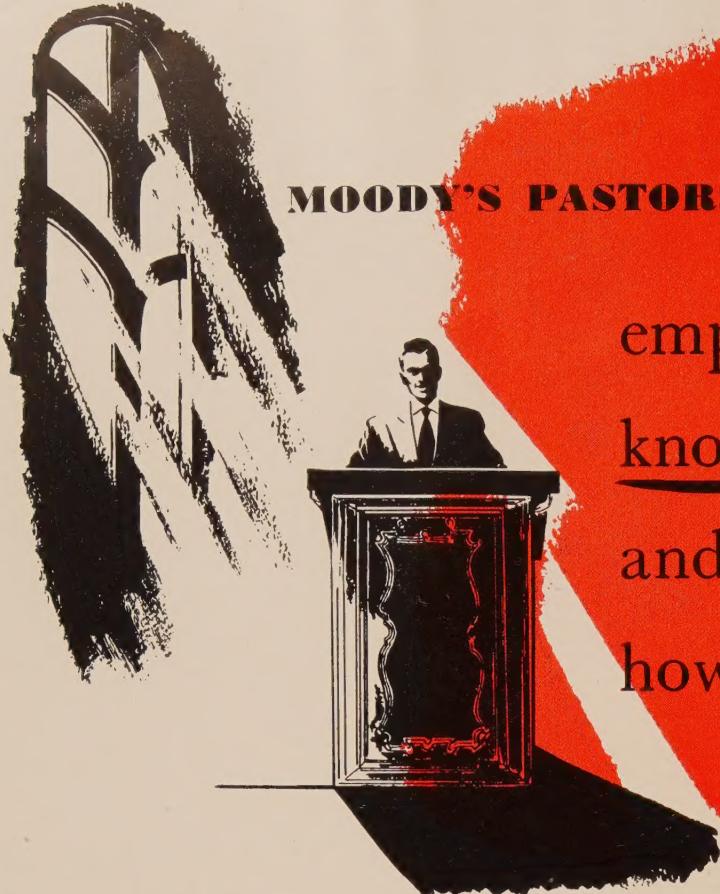
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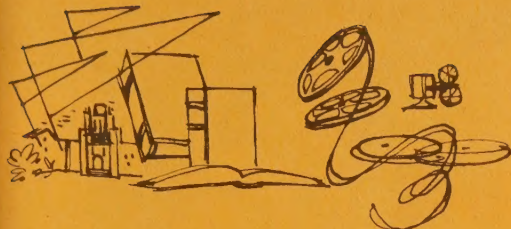
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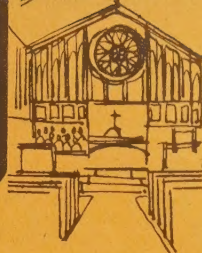
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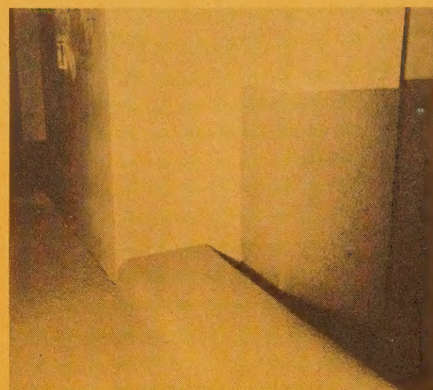
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For further information on seal check item K89-A on next page.



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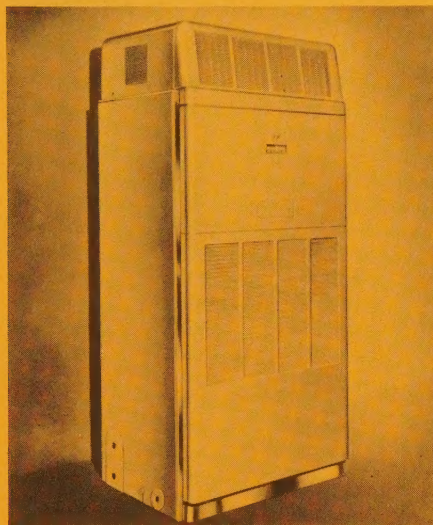
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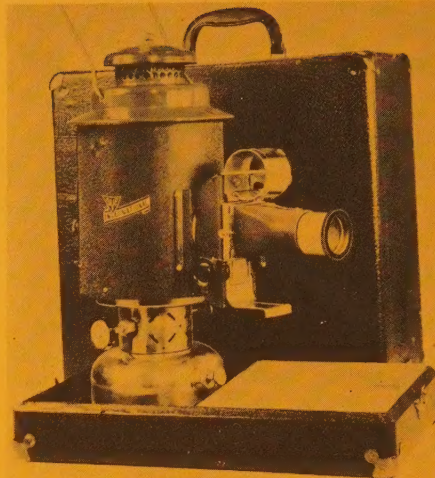
Frigidaire Air Conditioners

Air conditioning of churches, once thought of as a somewhat costly luxury, is today fast becoming an integral part of the comfort churches are providing their congregations. And because of the flexibility, economy and ease of installation of Frigidaire self-contained units, many churches have been able to give their members this comfort and to bolster attendance as well.

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Frigidaire 3, 5 and 7½-ton air conditioners may be installed to meet space requirements. These units require only simple electrical and plumbing connections, minimize ductwork and alterations, and can be economically re-located. They can be installed in the church proper, using no ductwork, or in a basement, with a small amount of ductwork. Connected with a hot air furnace, they can utilize existing ductwork.

Be sure to investigate this means of providing your church with low-cost air conditioning. Frigidaire also has an exceptionally wide range of types and sizes of air conditioning equipment. Check K89-C below for further information.



Gasoline-Kerosene Projector

Missionaries particularly will be interested in knowing about this gasoline-kerosene powered tri-purpose projector which will enable them to use 2"x2" slides, and single and double frame filmstrips on the mission field even though electricity is not available. More and more, missionaries are recognizing the importance of visual aids.

This SVE International projector can be used anywhere safely and simply. A special Colman lamp is utilized in this projector which burns 10 to 12 hours without refilling. Other features include a 5" f/3.5 lens, coated optics, glass aperture plates.

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- ☐ K54-2 Child's Story Bible
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- ☐ K55-1 Topical Bible
- ☐ K55-3 Book of Sermons
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- ☐ K55-5 Scofield Bibles
- ☐ K56-1 Index Bible
- ☐ K56-2 "The Silence of God"
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- ☐ K89-C Air Conditioners
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and his gang are active again. . . . a number of Alliance missionaries have died. . . . others have come home broken in health. . . . costs have skyrocketed. . . . we have been forced out of China. . . . in Colombia our workers labor in peril of their lives. . . . atheistic Communism has its sights on Indo-China. . . . hardly a field but has been affected adversely by political developments.

The lot of Foreign Missions will be hard from now on. . . . but no one in The Christian and Missionary Alliance thinks of retreat. Why? . . . Be-

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In This Issue

THE MAGAZINE FOR TODAY'S CHRISTIAN

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SEPTEMBER • 1952

Volume 14 Number 5

THIS MONTH

Behind the scenes, the cooperation of Christian leaders in the journalistic ministry of CHRISTIAN LIFE continues to prove a source of real encouragement and blessing to the editors of the magazine.

In this issue, for example, are results of a survey conducted among more than a hundred mission boards. The willingness of mission leaders to take time from their busy schedules to make this information available to you, we believe, is worthy of special attention and commendation.

When the editors huddled together to decide upon a suitable cover for this special missions issue, they selected the always cooperative director of public relations for St. Paul Bible Institute, the Rev. Joe Wenninger, who came through with the topnotch cover picture that so effectively depicts the way young people are carrying the burden of missions today.



Seeking an article on the subject of "This Is Your Call," the editors turned to an outstanding missionary-minded pastor, Dr. Frank C. Torrey of Calvary Independent Church, Lancaster, Pennsylvania. As you will see (page 27), he responded with a vitally important and challenging article.

"How To Recognize a Call from God" was the subject assigned to Dr. Thomas A. Moseley, president of Missionary Training Institute, Nyack, N. Y. His significant treatise (page 23) will help and inspire young people in particular.

Though not written on assignment, the missionary fillers by the Rev. Milton J. Friesen fit in aptly with the overall message of this issue and seemed to come to us providentially.

With the continued cooperation of evangelical leaders, CHRISTIAN LIFE will do all in its power to keep you abreast of present-day developments at home and abroad.

NEXT MONTH

October's big Fall Music Issue will feature a thought-provoking article by George Beverly Shea, soloist for the Billy Graham evangelistic party, on the subject "Why Are You Singing?" This recording artist and leading baritone evangelistic singer offers a number of interesting and challenging ideas.

Sallie Chesham's story, "Pea Soup Preacher," is told by young Ruthie, whose mother proved an effective, heart-warming witness to the saving grace of Christ even in the face of decidedly questionable neighbors. They watched her "light shine before men" so that her heavenly Father was glorified.

With emphasis on the subject of music, Church and Sunday School Management will bring you such valuable helps as "Strings and Brass for the Kingdom" by Mildred Rader; "Choral Scripture Reading" by Laura Emerson and more hints to spur you on in the Sunday School Contest.

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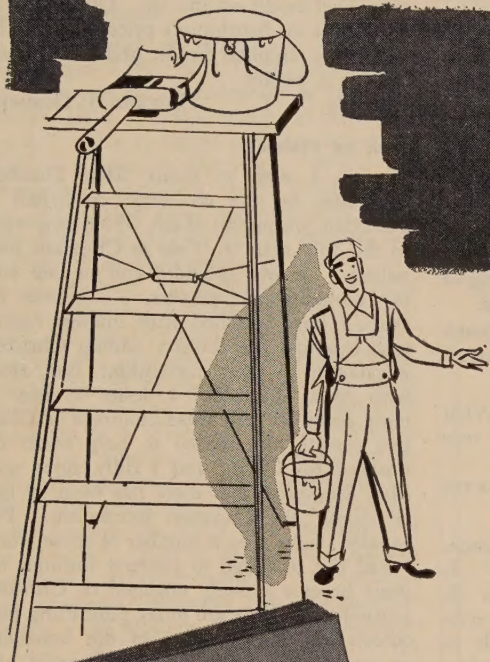
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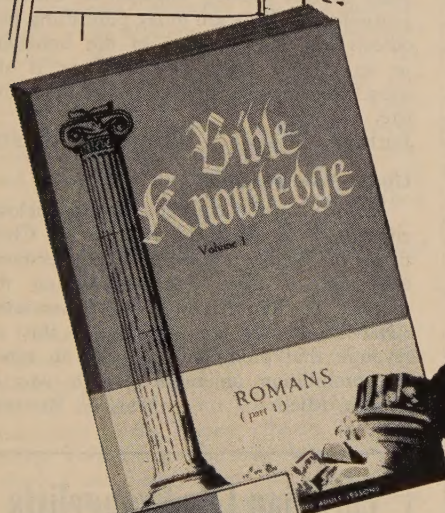


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Pro and Con

Your avowed position in the matter of separation from apostasy is, to say the least, disgusting to those of us who believe the Word. Your "middle-of-the-road" position sounds very good to all who are not willing to accept the Word at face value, but your article in the July issue under title "What Does the World Think of Us?" is surely the height of callousness. Since when do Christians need to make a survey among unregenerate men as to what they think of us? Does their answer really matter? Are they qualified to give anything of importance to Christians when the Word of God definitely states that "The natural mind of man receiveth not the things of the spirit?" But then, this is just another indication of the "weak" position of CHRISTIAN LIFE.

Harrisburg, Pa. REV. RUSSELL H. WEBER
Melrose Gardens Brethren Church

* * *

... Good for you! Your article "What Does the World Think of Us?" is very much to the point.

Siloam Springs, Ark. REGINALD W. MARTIN

* * *

Thanks for the article in the July issue, "What Does the World Think of us?" It is something we Christians need more of. It is only too true. I have heard even Christians remark that the worst people to work for are Christians. Christian employers seem to want more for less. They demand perfection and often their working conditions are poorer. Yes, we Christians must start living our Christianity before we expect the man on the street to accept it. I enjoyed the story on Bob Richards (see July CHRISTIAN LIFE) and I also like the fiction. Campus Chatter appeals to me also.

Toronto, Ont., Can. JAMES ARNOLD

Wrong State

For the past semester I have been going to the Providence Bible Institute on the new campus at Barrington. . . . As I left school in June, I remember that the school is located in Barrington, Rhode Island, not in Connecticut as is shown on page 46 of July Campus Chatter.

RONALD TENNEY, JR.

Queens Village, N. Y.

■ Our apologies to bright-eyed reader Tenney and P.B.I.—Eds.

Biblically Sound

Do wish you would realize that we American Baptists exist as well as the Conservative Baptists, and we love His Word and are just as sound biblically as any group that has to label itself as such. . . .

Managua, Nicaragua

E. FAIRBANK
Colegio Baptista

Review Bears Fruit

You may be interested to know that the discussion about gospel disc jockey programs in the June Record Reviews has borne fruit in the form of a gospel record program on WVOS, Liberty, N. Y. Five times a week at 9:45 a.m., a quarter hour of gospel songs and hymns, interspersed with Bible quotations, is aired as a public service. Your

column inspired me to ask the manager of the station if he would be interested in such a program. His answer was yes, if we had the records. I wrote to several producers of such records and some of them furnished records stipulating only that we give label credit on the air. Others offered us records at distributor's prices. Interested Christians supplied funds, and now Hymn-time is a reality. . . .

Ferndale, N. Y. HOWARD S. DIMMICK

Lack of Vision

. . . I wish to thank Miss Elizabeth Showalter for her challenge on behalf of Christian journalism about which you wrote in the July issue in "Ode to Christian Journalism." It was splendid and in line with my thoughts and prayers. . . . Over the years, I have watched with interest various schools across the country adding Christian journalism to their curriculum, but, along with Miss Showalter, I desire to hear of more doing it. All these channels of Christian service are needed to help reach the unsaved for Christ, and I fully agree with Miss Showalter that there has been "a lack of vision" for Christian journalism. Personally I have seen a number of those whom I had the privilege to instruct through the years become actively engaged in Christian journalism. Some are today publishing periodicals for Christ either in the homeland or on mission fields. Yet "there is still room" for many more to follow this ministry for God.

Burbank, Calif. DOROTHY H. MARTIN

Liquor Tax Debated

In view of the contents of the enclosed clipping I should think it time for Christians to begin a "letters-to-congressmen" campaign of their own, countering this move of the liquor interests for lower taxes. After all it was the promise of this tax revenue that prompted Congress to repeal the prohibition amendment. Or was it?

Detroit, Mich. MRS. G. RUSSELL

Christian Life Evangelists



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■ Rich blessings are in store for you through the ministry of the CHRISTIAN LIFE Evangelistic Team, W. Douglas Roe and George Edstrom. During September they will be at: West Lenox Baptist Church, Kingsley, Pennsylvania, September 7-14; Garden View Baptist Church, Williamsport, Pennsylvania, September 21-28.

■ The clipping from the "Detroit News" reads in part: "Charging an attempt is being made to return prohibition 'by taxing the liquor industry to death,' Detroit bar owners today began a letters-to-congressmen campaign. About 500 owners attended a meeting sponsored by the Metropolitan Tavern Owners Association . . . the meeting was part of a national campaign for reduced liquor taxes."—Eds.

Twofold Criticism

The reviewer of *Aspects of Liberalism* (CHRISTIAN LIFE, June 1952) tells us that the characteristic of liberalism is that "the liberals claim human reason as their criterion." The reviewer includes neo-orthodoxy as a form of liberalism. While this viewpoint is prevalent among fundamentalists, it is a tone from Schleiermacher. He followed Kant in separating religion and theology from philosophy and reason. Liberalism, instead, has appealed to the moral will or intuitive feelings. No theology is more anti-human-reason than neo-orthodoxy. If this were recognized more widely, evangelicals would be more hesitant to attack human reason and philosophy. Even more important is a statement by Dr. Ockenga . . . that "Christians are not made by intellectual argument or logical reasoning. . . . Christians are made by an appeal to the will, which is the result of a declaration of the Gospel." This is an extremist attitude based on a misunderstanding. Dr. Ockenga has confused ultimate and intermediate causes. The ultimate "Maker" of Christians is God. He does this on the basis of the Gospel. These are the ultimate causes. The intermediate causes are the means which God uses to bring men to accept the Gospel. God addresses His Gospel to the whole man, and not just to his will. There is no will in man which is ultimately distinguished from his intellect.

Rossville, Ga.

JOHN BARBEE

Mimeo Memos

I certainly agree with Brother Holsinger (CHRISTIAN LIFE, May 1952, "Put the Mimeograph to Work"). . . . I send out a lot of letters in our rural evangelistic-missionary work, make church bulletins, letters concerning Capitol Area YFC of which I am director and also concerning a camp grounds with which I am connected. Mr. Holsinger says it is inexpensive, but then proceeds to state that a machine—used, at that—costs \$100. There is a concern that has new mimeographs for \$35 and up. I have one of their \$45 machines that I have used now for over six years, and aside from trouble with a war-year cork roller, which I had replaced with a rubber one as soon as it was available, I haven't had the slightest trouble with it, and it makes as good a copy as I have seen on any machine. . . . I really believe the high figures Holsinger gives would discourage me, but at these rates, anyone can afford to do mimeographing.

Richmond, Me. REV. WILFRID C. MELOON
Evangelist

Spiritual Clinic

We certainly enjoy CHRISTIAN LIFE, and most especially do we like the Spiritual Clinic. I would like to see more space given over to this.

Portage La Prairie, Man. M. H. BROWN

SEPTEMBER, 1952

ON THE ROCK A Life of Christian Service Can be Yours

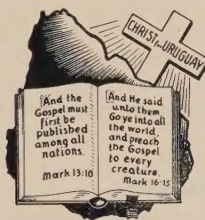
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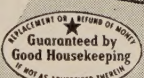
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We'll Try Department

Do you think you can inveigle Mr. W. F. McDermott to write another story? His "Give God Time" in the February issue of *CHRISTIAN LIFE* is so good I am filing it among my treasures. I expect it to come from its hiding place often, however, to help the sick and discouraged.
Indianapolis, Ind. DR. GERTRUDE HINSHAW
First Baptist Church of Hollywood

* * *

Our hearts are deeply disturbed about our government and this coming election. My question is: "Would it be possible to review the lives of some of the possible candidates for our presidency?" We are perplexed as to the choice. As Christian people, we should definitely stand together on this issue and we are praying daily for the one our God would have to lead this nation.
Reedley, Calif. BEN W. NACHTIGALL

* * *

I would like to see some articles about young people's organizations and how to get a group spiritually healthy and thriving. We have a wonderful group of young people ourselves, but we, as well as everybody else, could be doing more for the Lord. We have an interest in the servicemen in the church—how to get them active in the young people's group. . . .
San Jose, Calif. NAOMI HALL

Ministry to Philippines

Do you know of any churches, organizations or individuals who would be interested in sending tracts and magazines for distribution in the Philippines? I am a Baptist minister desiring to carry out a nation-wide tract ministry. . . . The appeal I am making comes from a people whose nation is hanging on the balance. It is either Communism, Catholicism or Christ for the Philippines.

REV. THOMAS P. GABIO, JR.

Dumangas Baptist Church

Dumangas, Iloilo, Philippines

■ Can you help?—Eds.

Welcome, Free Lancers

I have read your magazine for many years and have consistently enjoyed it. It has been one of my aims to write a story for it.

Greendale, Wis.

WILMA BARNES

■ *CHRISTIAN LIFE* welcomes manuscripts from free-lance writers. Most of its material comes from that source. Interested persons may secure copy of editorial guide for the asking.—Eds.

Gospel Programs

I think your magazine is tops. . . . Some of the features I especially think are good are the Placement Service, college and camp listings, as well as new record, film and book listings. As a suggestion, I wonder whether it would be too difficult to find out and list the time, day and location where Gospel programs are broadcast or televised.

Hillside, N. J.

JANET WILLIAMS

■ Look for special Gospel Radio Issue in January.—Eds.

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Miniature Keyboard Ministry

by Roger Heidelberg

IF YOU were to ask Mrs. J. H. K. Lomax of Memphis, Tennessee, to play the piano on your program, you wouldn't have to worry about providing an instrument. She'd pick her own up, tuck it under her arm, and hurry right over. Mrs. Lomax, you see, has developed to a remarkable degree her hobby of playing a toy piano!

When she's playing for a church group, her program consists of hymns, the little piano cradled on her left arm, her right hand deftly fingering its keys. For other groups, she offers music in a light classical vein, with a hymn or two always included, her current favorite being "It Is No Secret" since it gives her a natural opening for her testimony.

"Fifteen years ago," she'll say, smiling, "I gave a dollar for this piano for my daughter's Christmas. About the same time I had a heart attack . . . wasn't given long to live, I let the Lord take over my life. Today I'm the busiest 'heart case' in Memphis, and the dollar piano makes real music to cheer hearts. If He can do that with my little, what can he do with your much?"

During Vacation Bible School and the Christmas season, Mrs. Lomax's calendar is crammed with engagements. For the children, white and colored, she plays the simpler gospel songs and carols, often having them sing along with her.

"I tell them," she smiles, "when they grow up to sing, play or work for the Lord they'll find the same joy in serving Him that I have."

Her most difficult decision regarding her talent was made when the Ted Mack Amateur Hour played Memphis. Many of her friends urged her to audition, to afford wider scope to her testimony; others held that a Christian had no business in show business.

Characteristically, she shooed them all away and went to the Lord. He seemed to say "Go ahead!" and, winning in Memphis, she was called to New York.

"Never," she insists, "have I been given more courtesies or found more definite opportunities to tell people about the Lord—people in real trouble and seeking an escape. I know He led me!"

She told interviewing newsmen that her talents were of God and she wished only to use them for His glory. Over the ABC radio and TV network, she said: "Some day, Mr. Mack, the little piano and I will wear out, but not until the good Lord wants us to!"

She won first place in New York and was held over for the next week. The night after the broadcast some of the contestants invited her out to "do the town."

"No, thanks," she replied graciously, "tonight's prayer meeting and I'm much too grateful to the Lord to be found anywhere but in His house thanking Him for His goodness. Calvary Baptist Church isn't far from here and I'm going over there."

At rehearsal a few days later, she congratulated two men on their voices. "Do you sing anywhere for God's glory on Sunday?"

They stared at her. They'd never even been inside a church!

"I'm sorry," she said, "you should yield your talents to Him . . . so you'd know real success."

One of them turned away with a politely cynical smile. The other replied seriously, a vague hunger in his eyes.

"I believe you, Mrs. Lomax. And I'm going to church, too. Maybe I can find this real success . . . like . . . well, like what you've got."

Whether playing over a coast-to-coast network or for a group somewhere in the Memphis area, this kindly Christian lady wants nothing more than that her delightful toy piano music be used to turn all who need Him to a deeper knowledge of the Lord Jesus Christ.

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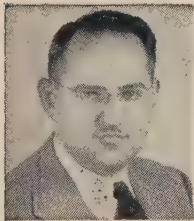
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Ordained minister, has done evangelistic, pastoral, mission work. Especially interested in church which is closed for lack of a pastor. Non-denominational. Box E-1015.

Interested in Christian bookstore, parish work, or other Christian service. Some college, Bible school training. Experienced as rural school, Sunday school, Vacation Bible School teacher, church organist. Age 28. N. Dak. or Minn. location preferred, but not essential. Box E-1020.

Grad of religious education from accredited college desires work. Special training in working with children; experienced in DVBS, camps, kindergarten teacher, general office work. Age 26, single, good health. Box E-1025.

Male

Young man, (26) good carpenter, willing worker, seeks work. Has had one year of Bible school. Draft exempt. Prefers work in small community. Pentecostal. Box E-1000.

Consecrated Christian young man, married, 1 child, desires position as instructor in fields of music and/or religion in Christian school. Also interested in working in a fundamental church as Minister of Music—or a combined position as Director of Music and Youth. College grad, with 2 years' graduate work. Any section of U.S. Excellent references. Box E-1005.

Grad of Columbia Bible College, age 35, married, 4 children, desires pastorate, missionary work or employment in a Christian organization. Employment background varied; includes retail selling. Has done lay preaching, mission, jail, street meeting work. Will go anywhere. Box E-1010.

Scottish pastor, undenominational with pastorate in New York State, wishes change. Would consider hospital or institutional work. Box E-1045.

Pastorate by returned missionary. 4 years pastoral and 6 years general business experience. Desires pastorate in evangelical missionary-minded church, preferably Baptist. 42, married, one child. Middle west or Pacific coast. Box E-1030.

Young man, 29, with A.B. degree, one year of seminary training, commercial training and experience, desires Christian work, preferably in the East. Has speaking ability, musical talent, preferably vocal, ability in working with young people. Married, 1 child. Box E-1035.

Instrumental teacher, conductor, band arranger, composer, interested in teaching in preferably a Christian school or college. Young, married, no children. Degrees: B. Mus., M.A. and Professional Diploma in Music Education. College, Bible School, Christian High school teaching experience. References upon request. Box E-1040.

Young single man, trained tenor vocalist, experienced song leader, steel guitarist, trumpet player, Hammond chord organist, would like to team up with experienced evangelist with view to full time evangelistic campaign work. Box E-1050.

Consecrated evangelistic soloist, song leader, children's worker of 25 years' experience, ordained Baptist preacher, former Moody student, interested in working with a sincere, soul-winning evangelist. Good references. Box E-1055.

Positions Open

Both

Convention speaker with good Christian education background from college or Bible institute; practical experience in Sunday school, VBS; knowledge of well-known Sunday school materials; ability to speak well. Experience necessary. Box E-10.

Experienced copywriter for fast-growing Christian publishing house in Sunday school field. Advertising dept. College grad or equivalent, with 2 years in journalism or copywriting. Should have at least 2 years' experience in advertising, copywriting, publicity. Box E-20.

Graphic arts expediter—fine opening for one with working knowledge of printing processes, making and expediting schedules, securing of engravings, stats, artwork, prices, etc. Fast-growing Chicago publishing house in Sunday school field. Box E-30.

Capable writers with good Bible background to aid in producing Sunday school and/or Vacation Bible School lessons wanted. Also visual aids. Teaching experience, knowledge of Christian education helpful. Excellent opportunity, in Chicago. Box E-40.

Bible College desires services of music teacher able to direct music, give vocal instruction. Give full particulars when replying. Canada. Box E-110.

Couple wanted—wife to serve as cook, husband as housefather in small institution for adolescent boys. Lovely physical setting in small Scandinavian community on Olympic Peninsula, one hour's ferry from Seattle. Applicants must possess large degree of emotional maturity. College training desirable. Box E-115.

Christian academy, co-educational in Canada, needs consecrated teacher for intermediate grades. Prefer experienced teacher but will accept qualified instructor. Real opportunity for missionary service. Box E-135.

Wanted: Financial secretary for raising money for Bible teaching work in rural schools on school time; Bible teacher to drive several hundreds of miles each month in work; deputization worker who knows Chicago needed for financial work on Sundays only. All must raise own salaries. Must be strong physically, mentally, spiritually. Box E-105.

Female

Editorial assistant, to be part-time secretary and proofreader. Knowledge of graphic arts, Christian education helpful. Splendid opportunity to advance in Christian publishing. Box E-50.

Several fine openings for secretaries, sound-scriber operators, typists alert in clerical detail. Prefer women 18-30. Chicago publisher of leading Sunday school lessons. Many fine benefits, opportunities to advance. Good salaries with regular earned increases. Box E-60.

Nurse—registered or licensed practical for Christian maternity home. Should be 50 or under, able to drive car. Nursing duties light and combined with occupational therapy, group work. Good salary plus full maintenance, lovely living quarters. Fine personnel policies, Social Security. Must be positive Christian character, interested in young people. Box E-120.

Secretary-Bookkeeper. Small institution for young women desires person between 25-45, with positive Christian character. Good salary plus full maintenance, lovely living quarters. Fine personnel policies, Social Security. Excellent opportunity. Box E-130.

Author in California wants an assistant who can type and take shorthand. Wants someone interested in writing for publications. Give complete information and references. Box E-125.

Missionary mother. For children's home in Alaska. To love and care for needy children and help in all phases of work. A faith work. Box E-145.

Clerical worker with desire to be engaged in full time work for the Lord. Applicant must be interested in detail work, should have some typing experience. Full time job in Chicago

(Continued on page 57)

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Age of Evangelism Is Here

EVERY age has its scoffers. Today Billy Graham and the mass of evangelists have theirs—even among friends.

For those Christians who are still critical of this means which God has reopened in our day to win men and women to Christ, we reproduce the following story from the *Jackson (Miss.) Daily News*.

"Churches in Jackson were filled to overflowing on Sunday (July 13), the day designated as 'Church-joining Sunday' by Billy Graham.

"As the first Sunday following the close of the evangelist's Greater Jackson Crusade here, results were believed to be just beginning.

"According to crusade team members, cities do not feel the full effect of a meeting until Graham is gone and old and new Christians alike begin work in their chosen churches with renewed vigor.

"At Calvary Baptist Church, attendance 'beat anything we ever had before in July,' said the pastor, Dr. Harold Basden. 'Normally, on a hot Sunday night in July, the lower floor of the sanctuary might be filled. But last night, the lower floor was completely filled and 400 sat in the balcony.'

"This followed full houses at two morning services, when a total of 2,500 heard the minister's message.

"St. Luke's Methodist Church was 'packed and jammed' with the largest audience it ever had, according to its pastor of four weeks, the Rev. O. H. Scott. 'People in my congregation tell me it was even larger than Easter,' he said. He added that the church had been full every Sunday since the revival started, but Sunday the lower floor was filled, the balcony crowded, chairs placed in every space and the Sunday school rooms occupied. . . .

"The First Presbyterian Church was full both at the morning and evening services, and at Central Presbyterian Church, attendance was up 25 per cent.

"There was even a marked increase at Capital City Church of God where, due to the absence of the minister, the Rev. L. V. Benson, who was leading another meeting, 'Church-joining Sunday' was postponed until next week.

"All over Jackson, the additions to church membership were called phenomenal.

"At the First Baptist Church, which usually expects an average of about seven new members per Sunday throughout the year, 104 came down the aisle to become church members and eleven more were added at Broadmoor Chapel.

"Parkway Baptist Church and its chapel at the airbase reported 68 additions; Calvary 82; Leavell Woods Methodist 39; and St. Luke's 23.

"In each case, about half of those joining the churches were doing so on their profession of faith, becoming Christians for the first time.

"And in many services, such as that at Griffith Memorial Baptist, church members coming for a rededication of their lives swelled the number as they came forward to line the walls.

"As Dr. G. Norman Price, Parkway pastor, described the general attendance and interest of his whole congregation, 'It was extremely gratifying. They have a fine spirit,' he said. 'They are commenting on what they got out of the meeting and see their responsibility toward their own church and to the Lord. Billy Graham has done something for our city, but the success of the meeting now rests on the people of the church.'

"And the Rev. O. R. Daniels was confident that 'The spiritual interest, enthusiasm and participation has never been so high in church community, or city.'"

1952 Editorial Platform

1. To make Christ known as Savior.
2. To awaken individual Christians to the reality of a spirit-filled life of power, love and holiness.
3. To encourage the formation of prayer groups for a world-wide revival.
4. To encourage a strong Christian family life.
5. To foster Christian vigilance in social and political problems.
6. To encourage revitalization of the local church through evangelism in the Sunday school.
7. To create and encourage missionary vision, interest and operation.

Will Christians Help Elect Our Next President?

ACCORDING to Heritage Foundation, Roman Catholic sponsored organization for social action, 75 per cent of Canadians vote, 82 per cent of the English, 90 per cent of the Belgians, 89 per cent of the Italians.

The Foundation is attempting to encourage 63,000,000 Americans to vote on November 4—15,000,000 more than the 51 per cent who elected our president in 1948.

It would be interesting to know what evangelical pastors are attempting to do to get members of their constituency to pray and act upon this matter as they are led by God.

PICTURE OF SIGNIFICANCE

■ Delegates and visitors to the Republican and Democratic National Conventions in Chicago received a positive witness to the saving grace of the Lord Jesus Christ. Tracts designed especially for such events were handed to the thousands who attended the sessions at the International Amphitheater. The Rev. Ben Jennings supervised the efforts, assisted by the Cathedral Caravan.

GATE 3

REPUBLICAN
NATIONAL
CONVENTION

GATE 2

GATE 1



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. . . YOUNG PEOPLE'S GROUPS . . .

. . . CHRISTIAN SCHOOLS

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A Christian school might want to obtain the plane for some missionary alumnus, by enlisting the aid of students and alumni. A missionary board might get one or more with the help of cooperating churches, groups and friends.

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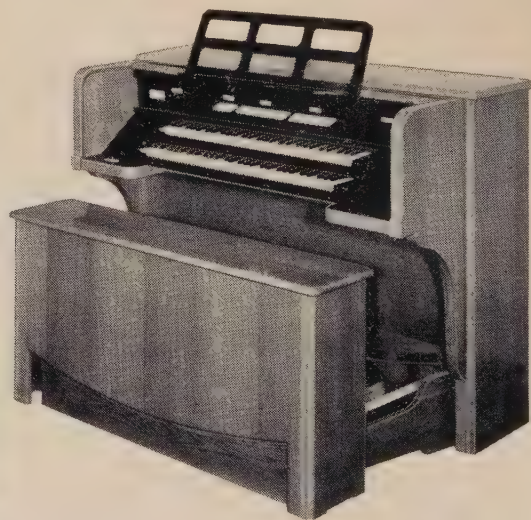
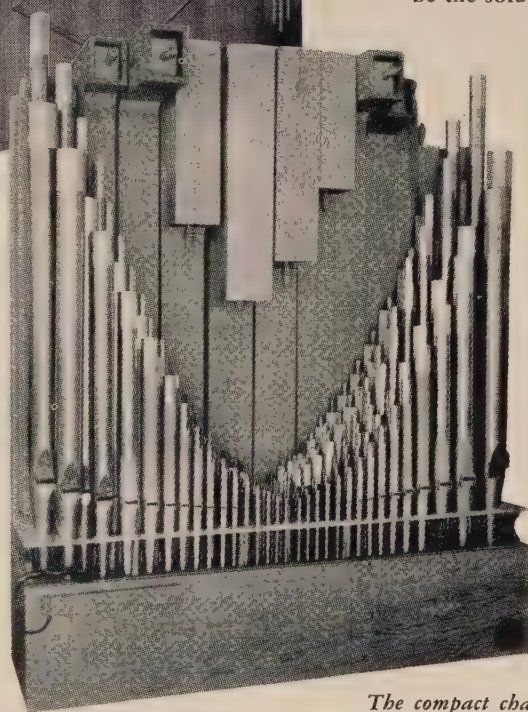
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Manitowac, Wis.
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The Evangelical Alliance Mission board, whose activities are illustrated on these pages, considers some problems a board must face.

Come with *Christian Life* behind the scenes to observe . . .

A Mission Board in Action

JUST what are the duties of a mission board, and what are the problems it faces?

To gain a fuller knowledge of the operations behind the scenes, and the detailed planning necessary before a messenger of the Gospel can be transported to a distant shore, *CHRISTIAN LIFE* magazine queried more than 100 denominational and independent boards in the United States and Canada.

The results of this survey revealed that the greatest problem of operation

among independent boards is their financial need, while denominational boards, especially the larger bodies, hardly consider this a major difficulty. Their problem is the recruiting of candidates, especially male, and the counseling of candidates.

The international situation and changing world conditions, however, are affecting all boards increasingly. Thus, problems involving administrative policies are being multiplied.

The value of the facts brought out by



David Johnson, TEAM director, oversees duties performed by the mission board.



Executive committee members, who bear the brunt of tremendous missionary decisions and responsibilities, look over latest reports from their far-flung foreign fields.

this survey is that they help to give a clearer understanding of the important function of mission boards. It will convince readers that the far-reaching success of the missionary enterprise, humanly speaking, is almost as dependent on the board, if not more so, as it is on the individual missionary himself.

Thus, while individual missionaries by name are remembered before the Lord, the work of mission boards is seldom made a matter of definite prayer. Leaders have expressed their concern in this matter, for they consider their need of guidance during these crucial days to be very great. In the midst of the present international conflict, which has directly affected the work of long established boards such as the China Inland Mission, problems never before faced must be met.

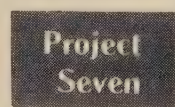
Therefore, this survey is intended to inform Christians how they can aid in overcoming the problems involved and in making the work of mission boards more effective.

The general duties of a mission board consist of promoting interest in the

home churches, and keeping happy and cooperative relations with national leaders and other missions having the same aims. It can be looked upon as a protective agency to see that the work of the mission is safeguarded in every respect. The oversight of the work and the welfare of missionaries must be looked after carefully.

In recent years, many new boards have been organized. Because of the need realized on the part of leaders of such comparatively new boards as The Independent Board for Presbyterian Foreign Missions, a burden of responsibility is felt to awaken God's people at home and abroad to the appalling inroads that have been made by unbelief and even downright apostasy. They affirm that mission boards and other mission organizations have been poisoned and the true Gospel in many lands betrayed.

One might wonder about the exact classification of mission boards. There



To create and encourage missionary vision, interest and operation.

Two would-be missionaries to Japan are interviewed in detail by a special candidate committee of the sponsoring mission board.



Faithful workers in the accounting department play an important and significant part in the program of the mission board.



Members of the finance committee must funds entrusted to the mission board

are those who have objected to the label "independent" and would rather be known as "interdenominational." A denominational board, of course, is one which operates and is supported within that particular denomination and its missionaries are members of that group. They hold to the basic doctrines set forth by their church group and seek to establish their converts in the faith according to their particular distinctions. Among these are the well known and long established Board of World Missions of the Presbyterian Church in the United States, American Baptist Foreign Mission Society, The Foreign Mission Board of the Southern Baptist Convention, and those of the Lutheran, Methodist, Reformed and other church bodies.

An independent board is one which is supported by contributions from various churches and individuals, rather than by any one denomination. Usually there is no particular source of designated



carefully the apportionment of missionary arriving at an answer to financial problems.

funds which they can rely upon, so some also adopt the name of "faith" mission. Missionaries appointed under these boards do not have to be members of any particular denomination providing they adhere to the requirements of doctrine set forth by the board. They are usually given the privilege of differing on minor principles and practices. Long operating on these principles are large and successful boards such as the Africa Inland Mission, Sudan Interior Mission and The Oriental Missionary Society.

Some boards, however, place themselves under both categories.

The Independent Board for Presbyterian Foreign Missions, for example, declares that it is denominational in that it believes in and practices the Reformed and Presbyterian system of doctrine and church government, but independent in that it was organized in such a way as



Before approaching their important task of interviewing prospective missionaries, members of the candidate committee carefully and prayerfully study applicant's files.

not to be subject to the control of any denomination. It seeks to establish *true* Presbyterian churches on its fields, the Board asserts. Similarly, others in this category would be The Conservative Baptist Foreign Mission Society, Mid-Missions, The Association of Baptists for World Evangelism and West Indies Mission.

The Christian and Missionary Alliance considers itself denominational with regard to home churches, but inter-denominational in relation to its foreign missionary program. Several church groups and many individuals are cooperating in a pioneer evangelistic ministry on twenty mission fields around the world. Alliance mission fields are under the direction of the Foreign Department, composed of a Foreign Secretary with an executive staff, which in turn is subject to the Board of Managers of the Society.

It has been noted, in the matter of fi-
(Continued on page 72)



General director of the mission confers with editor of the board's publication.

Another interesting and challenging function of the mission board is to interview missionaries who have just returned on furlough or otherwise from their field of service.

Most Important Problems of a Mission Board

(Listed in order of importance)

Independent

1. Financial
2. Recruiting male candidates
3. Counseling candidates
4. Spiritual needs
5. Constituency
6. Meeting needs of the field
7. Keeping interest of home church
8. Adaption to world conditions
9. Lack of time
10. Anti-Protestant activities

Denominational

1. Recruiting male candidates
2. Counseling candidates
3. Financial
4. Evangelism
5. International situation
6. Administration
7. Field Problems
8. Spiritual needs
9. Adequate training of natives
10. Arousing missionary interest





*She saw Doug slipping
across the com-
pound. 'The Bataillon!*

Doug loved Mildred, but her health was too poor

by Margaret A. Graham

for the Sudan. Anyway, Jane

was sure God had made him for her when they met in a . . .

Paris Interlude

JANE WOOLEY sat on the edge of her cot and shook the sand out of her shoes. She had dressed the last dirty ulcer for the day, and had tried to transmit the message of salvation to the fearful tribeswoman looking up at her. But it was no use.

At this hour of the day it was hard not to think of this African desert and Manpala as the end of the world. Wearily she lay her head back on the pillow and covered her eyes. The gibbering of the natives in the cook house was the only sound to be heard until Doug Hammond began singing. Always he was singing! Maybe he pushed back his care with singing—maybe he was happy—but she had no song.

"Why," she asked herself, "with all the mission stations in the French Sudan, must I find myself alone with two other whites, the man I once loved and that man's wife?"

"Hallo, mate!" she heard Doug call.

"Just a minute, Doug." She slipped on her shoes and went to the doorway of the hut.

In white cotton, Doug looked as brown as any man of the desert. "Say, Janie, may I have a couple of capsules? Mildred's got another one of those headaches."

"Sure. Come on in." He stood in the doorway while she took the box from a shelf and counted out six capsules. At times like this, when Doug was quiet and they were alone, it was hard not to think that he was looking at her curiously, as if he knew what he had never acknowledged.

"Maybe I'd better see her," Jane offered.

"Okay."

She fell in step with him. His pace was more determined than it had been when they strolled the *Rue de Rivoli* together.

"She'll be all right when she gets adjusted to this climate," Doug was saying. It was his way of whistling in the dark.

Mildred was propped up on pillows and there was pain in her dark eyes. Jane pitied her. "Doug, bring a basin, please," Jane ordered.

"It's really nothing," Mildred protested. "You know headaches."

Doug set the basin on a stool and Jane dipped a towel in the cool water. "I'll just sponge your face and arms. Then with strong tea and a capsule you'll never know you had a headache," she promised cheerfully.

Doug moved about mechanically making the tea. He had learned quickly how to care for a sick wife.

He turned from the stove, a mischievous grin on his face. "Mildred, I found Janie looking as bored as a cocker spaniel! What big dream was on, Jane?"

"My new book—*Timbucktoo Today!*" she parried.

Doug laughed, but Mildred frowned. "Doug, behave! Jane has a lot more to put up with here than you or I have. You forget that we have each other."

"Forget? Mildred!" he scolded with affected indignation. "Madam, I love you!" And with that he leaned down and kissed her. Mildred pulled him closer, caressing his cheek.

Jane felt like screaming—like running out of the house into the desert night. Instead she turned her back, wringing out the towel and hanging it up.

"All right, you young lovers, break it up. The patient must get ready to sleep."

Back in her own house, Jane bathed and went to bed. She couldn't sleep. Pressing in upon her was the unbearable futility of one alone in defeat. In the weariness of her mind, thoughts of Paris played back and forth—Paris and all that Paris had meant to her.

It was the Spring after the war that she, with other American missionaries, arrived in Paris to study the language before going to the French Sudan. Paris was unfolding. The Marseillaise was being sung, whistled, or hummed everywhere. The *fleur de lis* flowered again and the pink and lemon tones of city lights appeared at night to make the magic of Paris evenings.

Doug was the only missionary her age. Consequently they were thrown together—studying together, eating together and laughing—laughing all the time. Jane could not help herself. She fell in love with Doug Hammond.

When it was their mission assignment to run errands for the house, they puz-

zled out laundry tickets together, or bargained with the beef and lamb butcher. On Saturday afternoons when they were free, they enjoyed the sun together as they followed the Seine in its meanderings. And at the mission headquarters at night, they would drink mugs of bad coffee. It was then that Doug would tell Jane about Mildred.

Mildred, who lived in Montana, was a girl he had known all his life, and whom he hoped to marry. But her health was too poor for the Sudan. Mildred was never flesh and blood to Jane, and Montana was only a remote piece of geography. Jane was sure God had made Doug for her—they both liked singing and sunshine—Debussy and Ruskin—sports and teamwork—and Paris? They were in love with Paris!

Of course Doug was impersonal, but he was just being wise, she thought, for the mission board had a ruling that a couple had to be on the field a year before they could get married. Jane kept telling herself that Doug was being kind—that when they could be married, he would tell her that he loved her. He was just waiting—

But Doug wasn't just waiting. Four months after Jane first met Doug, the mission cable arrived, and Doug rushed to her in his excitement. "Janie! Janie! She's coming! Mildred's coming!"

Jane took the splitting shock of it squarely, but it left her shattered and groping. Seeing Mildred made it worse. The fragile beauty of the girl—the paleness of her cheeks and the easy flush—it made any sort of fighting unfair. Besides, Doug Hammond loved Mildred.

The day broke with glaring heat, driving off the chilling cold of the night. Jane lifted a straw-plaited bottle to her lips. The water was still cool. She felt tired and ill. Before she was dressed, Kubla appeared at the door holding a strangled chicken by the neck.

"Missy Jan, how fix?"

"For Missy Mildred?"

The native nodded.

"Then ask her."

The black woman shrugged her shoulders. "She sick. You show."

Jane drew a deep breath. "Go back to

the cook house, Kubla. "I'll be there soon."

There were so many things to think about besides taking care of Mildred and doing what Mildred should be doing. *How the mission board ever gave that girl clearance, Jane fumed to herself. What good is she? To Doug? To the work? A prayer partner, yes, but there are times when hands are more important.*

Jane sat at the writing table and turned the pages of her Bible. She couldn't concentrate on the reading. There was a verse underlined. She knew it without reading it: "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." It was the verse that she had given Doug the first time they faced the vicious Tureq, the desert marauders.

How scared they had been when these

wild cries of the tribesmen were first heard and how frightening was the pack of them as they rode their swift camels toward the outpost. Doug had read the verse aloud and prayed, then he went out to meet the Tureq. Fearlessly he had dealt with them, carrying water to them and showing his friendship in every way. Amazingly enough, he finally persuaded the Tureq to come to the dispensary to have their wounds and ills treated.

Doug had stood by her calmly while the milling men apprehensively watched her every move over each patient. Their heavy carbines were slung carelessly over their shoulders, and their long-bladed knives, glinting in the sun, suggested diabolical usefulness. Yet Jane could remember the sense of peace that she had felt.

But the winning of the Tureq increased the danger of the *Bataillon d'Afrique*. The *Bataillon* were the criminal off-scouring of the earth, who roamed

the desert in search of the Tureq to satisfy their blood-thirstiness. They hated all free men, and if they found a woman—Jane shuddered. The corrupt French officials did little to restrain the men of the *Bataillon*, much less their own lusts.

But this morning, even the fear of such savagery seemed less to Jane than the fear that, in the problems at hand, she would succumb completely to self-pity and defeat. As if to bolster her courage, she stood up and poured a cup of tea. Shakily she drank of it, set the cup down and left the hut to join Mildred and Doug for morning devotions. Crossing the compound, she paused to scan the wide rocky tableland. Unexpectedly she caught sight of a sand cloud rolling in from the horizon.

Doug came out of the house to watch with her. He studied the cloud carefully with his binoculars, then lowered the glasses. "It's the *Bataillon d'Afrique*," he said quietly.

Jane felt a convulsive sensation of fear and almost reached for Doug's arm to hold on to him. The cruel Tureq were caravan pirates and murderers of the innocent, but in their twisted minds they had a reason—robbery. The *Bataillon* had no reason, only evil desire. They would burn with revenge if they knew of Doug's treatment of the Tureq. And, with Mildred ill, there would be no possible escape.

"Come," Doug said, "Mildred might sense something's wrong."

Doug read from the first chapter of Joshua. "Remember, Mildred," he said, "you gave me this ninth verse when we first encountered the Tureq." Jane felt a stab of quick hurt. Mildred would not interrupt him to correct him. Doug spoke about taking courage in the physical distresses of life on the desert, of counter-attacking Satan in his wiles to defeat with the courage of God's Word. "Nampala is the center of God's will for each of us. That is great assurance."

Jane's eyes were fixed on the coverlet of Mildred's bed. Was Doug being deliberate? Was he trying to say more? In these last minutes was he trying to tell her that he knew the other turmoil that was going on inside of her? Was he trying to give her courage for even that?

Jane tried to brush it aside. As for the *Bataillon*, she had no fight in her. Perhaps a massacre would be the easiest way out, she thought ironically. Yet, as she listened to Doug's steady voice, she knew that she would fight, even as he would, because he was a man sold out to the Lord—whose heart was right here in this barrenness.

When they were finished praying, Doug followed Jane into the yard again. Their vision was blurred by the shimmering heat waves so that they squinted to see across the wastes. They both saw it at the same time. The *Bataillon* had

(Continued on page 46)

If Christ Had Not Come

by Milton J. Friesen

AN AFRICAN brings his wife, with an ulcered leg, from the hill village ten miles away. He has carried her part of the way; the rest she has covered by foot, and is therefore in great pain when she arrives at the village. Added to her terrible pain is her haunting fear of the unknown. The ulcer has eaten a large hole right into her leg, where the witch-doctor has applied poultices of cow manure to heal the sore.

There is a pathetic look of despondency in her face. Life holds no joy, no peace, no rest—for the spirits are ever angry. The poor African lady thinks back to the time when her first baby was born. She had offered it to appease the gods, and still they were not satisfied.

"Is this all there is to life? Must I forever sit in darkness? Does this continue even after death?"

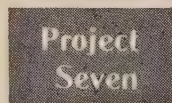
A grass mat is laid over her body. The natives from the village crowd into the dark, little hut and begin their loud wailing for the departed one. Two boys come in, and on a rough platform made of branches, they carry her out into the forest there to leave her for the leopards and the hyenas.

Christ has not yet come!

We will call on them this afternoon. Their home is an old shack, their clothes are filthy rags, and their food consists of bread and water. There is one bed—no bedclothes; there are three broken chairs, a greasy, oily bench which serves as a table, a few apple boxes, an old stove, and an old crib.

How can a mother and father with nine little children live in a small shack

like this? How is it possible for this newborn baby to stay alive in such conditions? The children are all nervous, sickly, and undernourished. Look at the little baby on the table lying on a gunny



To create and encourage missionary vision, interest and operation.

sack. It is crying. Why, it—it is a dark blue color. It must be sick!

The mother and father, we are told by the little girl, are outside in the barn. My co-worker and I go to look for them and we find them behind the old barn. Both have been drinking "homebrew." The father is already dead drunk; the mother is still gay, but tottering. We return to the house with her and show her her baby. I put my hand on the little one's head. It is already dead.

When we ask the mother why she did not take care of the baby, she replies, "I did not want it." Then pointing to her other children, she adds, "They mean no more to me than cats and dogs; I have no time for them."

Christ has not yet come!

The first picture is from darkest Africa; the second I saw while in rural mission work in North America. Millions in heathen lands and at home do not say "If He had not come," for to them He has not yet come. You or I might have been that African woman, or those neglected children. For us, though, Christ has come. When will He also come to these?



"Tracts may penetrate silently even to the chamber of the emperor." Two Arabs read a Gospel of John printed in their own tongue.

The Power of the Press in Missions

by Edward W. J. Avey

Literature remains a silent, but powerful witness in fields that may be otherwise closed to the Gospel.

THE clock's turned back for half the world—that's what they say about the Communist grip on the Orient.

Just when the shackles were beginning to slip from the human mind, they have been mercilessly tightened again. The screws are down once more; mental bondage is again complete; an era of gospel work is seemingly shattered.

But is that the end for missions?

Turn back the pages of mission history one hundred and forty years and glance at a picture of the pioneers knocking for the first time at the barred doors of China. What of their prospects as they waited then on the outside?

Listen while one of them, William Milne, reports being forbidden entrance to publish the message of salvation by the living voice. You hear nothing about

being silent—gospel literature is to speak instead.

"Tracts," he affirms, "may penetrate silently even to the chamber of the Emperor. They easily put on a Chinese coat, and may walk without fear throughout the length and breadth of the land."

Those same messengers await the bidding of modern missions. At a word of command they will again be speeding

Courage in the Cage

by S. G. Hopkins

CHRISTIANS who ignore the place of sports in a religious life are largely in error, claims young Marie Kerstetter, Temple University coed who recently became the third field hockey player in the 50-year history of the sport to be named to the All-American team while still in college.

"I believe that good, clean recreation is directly aligned with Christ's program, and if you accept Him there's nothing inconsistent with accepting sports," Marie says. "And besides, Christians who hope to become religious leaders can set a fine example of sportsmanship and fair play on the athletic field.

"When you have men like Gil Dodds, the runner, and Bob Richards, the pole vaulter, both of them unexcelled as athletes and leaders of their own congregations, you see the positive value of sports."

For herself, Marie, a 21-year-old senior in Temple's physical education department before graduation in June, has chosen a career in missionary work. She plans to enter the Eastern Baptist Seminary in Philadelphia for instruction that will prepare her to pass on to others what she calls "the lessons of Christ."

"Actually, I'm Lutheran," Marie explains, "but the seminary is interdenominational, and the important thing is that they accept the essential principle of salvation through Christ.

Marie, one of two Temple girls to win all-college honors in field hockey, had never played the game or seen it played until her freshman year at the University. The small high school in Mifflinburg, Pennsylvania, where she was raised, offered girls with athletic ability the opportunity to play only basketball.

As a sophomore at Temple, Marie was persuaded against her wishes to try out for goalie on the University's crack squad, and easily won a starting position by the time the season began.

Temple has always been noted for its fine field hockey teams, and with Marie as goalie, they have been at their best. The squad was undefeated through '48, '49 and '50, with a single loss marring a perfect season in '51.

Despite the highly competitive nature of the sport, Marie does not believe in the efficacy of prayer as a means of achieving victory on the playing field. "I know certain religious groups practice this, but it doesn't seem Christian to me to pray for anything but that I may do my best, win or lose."

No softy, Marie plays what her coach describes as an "attacking defense." Often she will desert her cage to rush an attacker who has been left unguarded by the Temple backfield. Usually she will stop the ball with her pads, then kick it clear. Her ability to clear the ball quickly to her teammates is considered her finest talent.

Recently, playing goalie for the all-

college team against a visiting Scottish group, undefeated in play in this country, Marie was credited with 68 saves. Later, at Wellesley, against the same team, but playing this time for the All-Americans, she was instrumental in holding the score to a 1-1 tie.

Most games, even those that are hotly contested, are followed by get-togethers at which girls from the home team serve as hostesses. "The game emphasizes the social values as much as anything else," Marie points out. "Even if you let anger get the best of you in a game, you aren't going to treat your guests uncharitably."

A fine student, Marie is active in extra-curricular activities as a member of the Conwell Club, a Baptist organization founded in honor of the late Russell Conwell, a noted minister and first president of the University.

Marie became interested in religious



Marie's coach says she's no softy.

work as a high school student, but believed it would be unwise to commit herself to a career in the field at that time.

She cannot recall any one experience that led her to decide on mission work, but considers the decision to have evolved gradually over the years as she perceived with increasing clarity the importance to a happy life of not merely accepting Christ, but convincing others that they should, too. "The Lord will lead you to where He wants you to go," Marie told a friend recently. "I believe in first things first, and with me Christianity always seemed naturally to come first."

As for the future, Marie plans to do Christian education work in Alaska. Her parents will not be disappointed if she forsakes field hockey. They saw their first game this season, but, shaken by the apparent ferocity of the action, left before it was over.

along forbidden highways and in through the gates of closed cities and market places.

Missionary enterprise has suffered a drastic change of shape. The evangelical body has been held down by the weight of modern conditions and a fourth arm of gospel literature grafted on by force.

The call is for a project more challenging than merely building Christian libraries in the home and the church. Sights must be raised to the more vital target of making Christian literature an essential activity of every evangelical mission. Such a project is essential for the life of the national churches, now in positions of new influence as independent institutions in states just stepping out into new political freedom and nationalism.

What can we expect of a church for which literature is restricted to a few copies of one or more of the Gospels, perhaps also of the Psalms, and, in the more fortunate cases, a hymn book and a translation of *Pilgrim's Progress* thrown in for good measure?

That is stark reality—not deliberate exaggeration.

Turn for evidence to Japan, where the literacy rate is high and large masses of readers are available in a single language. When the Gospel Crusade listed all available reading material, they were able to recommend only fifty-seven orthodox, usable books. This total included three books on the Bible, four on the Christian life, three devotional books, but none on Christian work!

Compare that pathetic picture with the complete libraries available at home and ask yourself how these Japanese Christians can grow.

Yet Japan is well off in comparison with other fields. That grim fact became alarmingly apparent at a recent missionary gathering where the range of Christian literature from forty countries was exhibited. The total display of children's books for the whole field of world missions at that time covered just three small tables. There were books in only twelve languages. And that is all there is for three million children in 53,000 mission schools.

Or turn to Africa's display at the exhibition. How appalling to find 118 languages with only one book in each of them! Further, there were ninety-four languages with less than ten books, fifteen with as many as twenty, and only one out of the 257 dialects with more than 200 books available.

As a matter of life or death for the national churches, missionary societies must rush Bibles, commentaries, dictionaries, concordances, study guides—and in fact all the literature that is available to Christian workers in the West—to those who stand for Christ in pagan lands.

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OF EVERY one thousand missionary volunteers, only fifty reach the mission field." "Sixty per cent of those who reach the field never return after their first furlough."

These statements startle us into the realization that both men and money are being squandered on the mission fields of the world. Why? Can it be that the majority of missionary candidates do not recognize a call from God? Can it be that they have been carried away by emotional reactions to missionary challenges without counting the cost? That the desire to raise civic standards, promote education, introduce modern medicine and do good works has filled their vision?

A call from God includes a voice, a vision, a valley, and then a victorious ministry which will stand against the assaults of Satan and the stress and strain of the daily trying situations found on a mission station.

To some, first will come the vision, then the voice. To others, first the voice and then the vision. We do not mean an audible voice such as Isaiah, Jeremiah or the Apostle Paul heard, but an inner consciousness of God's call which will have exactly the same effect as if an audible voice had been heard. From the time we hear His voice in our inner spirit, our lives will be transformed; we shall no longer be our own.

We may reply in answer to His call, "I am but a child in experience. I am afraid. I am unable to speak for Thee." But God's reply to us will be that which He gave to Jeremiah at his call, "Say not, I am a child: and thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: and I am with thee to deliver thee, saith the Lord. Behold I have put my words in thy mouth. I have set thee over the nations."

God had taken over Jeremiah's life, and all He asks of Jeremiah and of us is wholehearted trust and implicit obedience.

At the call of God to Saul of Tarsus, he saw the light, he heard the voice, "Thou art a chosen vessel unto Me to bear My Name before the Gentiles." The sound of that voice was enough—*instantly* Saul was transformed from a rabid persecutor of the saints of God into an apostle of power, crossing sea and land in his quest for the souls of men.

No one can truly hear the voice of God for service until he has been begotten of God and made a partaker of His divine nature. When the Spirit of God has convicted us of sin and our answering cry has been "God be merciful to

In clear, Bible-based phrases, this author tells fellow Christians

How To Recognize a Call from God

by Thomas Moseley

me a sinner," a miracle happens, the life of God enters the soul and begets us into His kingdom and we find in Jesus Christ our Sinbearer and our Savior.

It is after we have had the transforming experience of becoming recipients of the nature of God that we are in a position to hear the call of God. In Isaiah's day when God said, "Whom shall I send," it was easy for Isaiah to reply, "Here am I, send me," for he had had a revelation of God, a vision of self, and the cleansing flame which purged away his sin. He was prepared to recognize a call from God, because he was now attuned to the mind of God. The new nature received from God is immediately able to recognize the voice of God's own nature when He speaks.

This voice is intensified by the vision of a lost world, or the vision of a lost world opens the way for us to hear the voice more clearly. It was seeing in vision the representatives of unevangelized nations with hands outstretched in mute appeal that inspired Dr. A. B. Simpson to put forth every effort to reach the world with the Gospel, with the result that the sun never sets on the 153 language groups that have already been reached by the society he established.

Today, the vision of a billion souls on earth who know nothing of Christ's love should give every Christian a heart cry, "Lord, what wouldst thou have me to do!"

To bring the vision down so that we may grasp it more fully, we see among the nations of earth tens of millions of souls who have never had a gleam of

the great light which has transformed us from vile sinners into the servants of God. Seventy millions unreached in the dark continent of Africa; seventy-five millions in the forests and cities of the vast continental area of South America; thirty-five millions untouched in the Island world; two hundred and fifty millions in India and Pakistan; thirty-four millions amid the oases and sand dunes of Central Asia; forty millions in Southeast Asia; two hundred and fifty millions in China; fifty millions in Japan; and three hundred and fifty millions in Europe.

Of the 2,974 major languages in the world, only 1,185 have Bibles or gospel portions which mean 65 per cent have no Scriptures in their own language. More than a thousand tribes and nations await gospel literature. The vision of a billion souls without God and without hope should stir the heart of every child of God to sacrificial action.

Having heard the voice and caught the vision, we come to the valley, the greatest stumbling block and the main reason for so many casualties among missionary candidates and missionary personnel. We may catch the vision and hear the voice in a mountain top experience, but before we are ready to start for the mission field we must pass through the valley to get rid of all that is not of God. There must be a great renunciation. We must die to all our own plans or desires and realize that we are not our own but love slaves of the mighty Christ of God who will lead us forth conquering and to conquer.

Satan and self hate this valley experience for the believer for they know it means a conquering Christ in control and an extending of Christ's kingdom on earth. Self must go to the Cross and be crucified. We must count the cost and be wholeheartedly willing to give over unreservedly all our self-will, self-comfort, self-pity, self-defense, self-indulgence, self-seeking, self-complacency, self-glory, self-confidence, self-consciousness, self-importance, self-depreciation, self-love, self-righteousness, selfish affection, selfish desires, selfish motives, selfish choices, selfish pleasures, selfish possessions, selfish giving, selfish prayers and selfish hopes.

Self must be dethroned and slain and Christ enthroned. It is "dying" not "doing" that produces spiritual fruit. Listen to the voice of the Lord, "Verily, verily, I say unto you, Except a grain of wheat fall into the ground and die it abideth alone: but if it die it bringeth forth much fruit." *If it die—much fruit.*

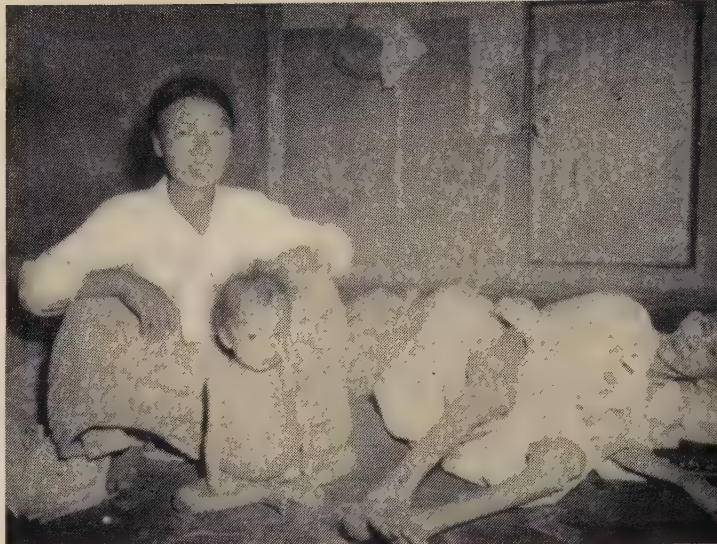
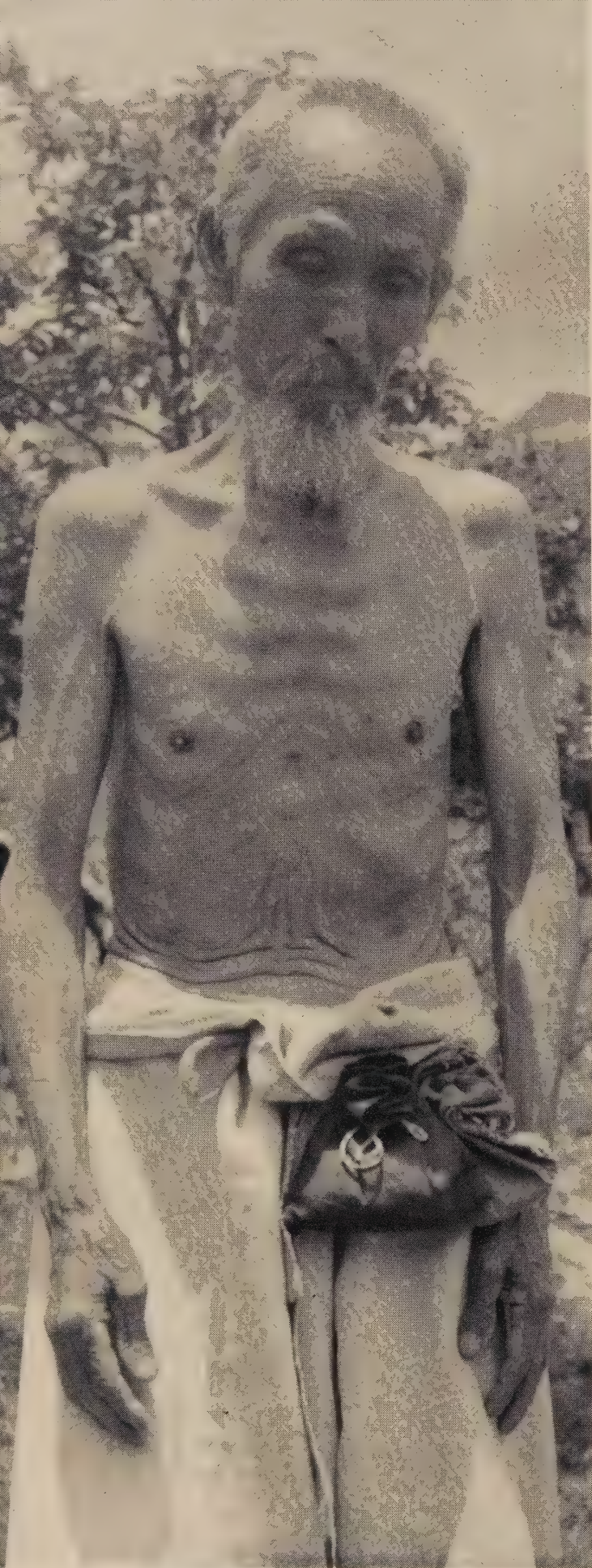
The valley experience, God's proving ground, may last in its outworking for

(Continued on page 83)

Well-known as president and guiding light of Missionary Training Institute, Nyack-on-the-Hudson, New York, Dr. Moseley draws from his own missionary experience for this enlightening article.



To create and encourage missionary vision, interest and operation.



I have seen things that startled, overwhelmed and confused me.

Starvation, disease,
deepest human suffering in Korea—all are
a part of this tragic story . . .

Operation Heartache

by Fred D. Jarvis

CHRISTIAN LIFE Foreign Correspondent

THE Book of Acts is being re-enacted in Korea today. The intense persecution, heroic martyrdom, all-night prayer meetings, mass turning to God, poverty coupled with power, all of these remind us of the church of 1,900 years ago. The things which are going on in Korea today are perhaps without counterpart in modern church history. They are suggestive of the prophecy of Isaiah 17:11, "But the harvest shall be a heap in the day of grief and of desperate sorrow."

During my three visits from Japan to Korea recently, I have seen things that have startled, overwhelmed and confused me. On the one hand, I have seen the revival fires burning. I have attended the early morning prayer meetings and have heard the concerted prayers of God's people crying out for help and blessing. I have heard prisoners of war by the thousands uniting their voices in singing Christian hymns. I have talked to national leaders who spent years in prison for their faith. I have seen and talked with many refugees and have been thrilled with their stories of God's protecting grace. I have heard stories of martyrdom filled with romance and drama. I have seen Bible school students eagerly studying the Word of God under almost unbelievable circumstances.

On the other hand, I have seen Christians starving and heard reports of scores of Christians dying from want of food. Some Bible school students have only one meal in

Korea is a land of indescribable suffering . . . of endless need.

two days. The land of Korea is a land of indescribable suffering, of super-human triumph, of endless need.

A young man, Kim Chang Wha, was a teacher in one of the local high schools. He was a fine Christian, a member of my church, and a teacher in our Sunday school. Seeking to use his influence for Christ in his school, he organized a high school Bible club. Meanwhile, a strong Communist organization was formed by the students. When the war came, young Kim and his wife fled to the mountains. The Communists traced them there, and they were returned to stand trial before the Communist students. They were kept in the school for two days, were threatened and abused. Finally, it was decided that Kim should be killed. Upon hearing his sentence, Kim asked for five minutes to pray for his persecutors. He asked God to forgive them. His grave was first dug, and then he was killed and buried.

Dr. Han Kyung Chik, American trained pastor of the large Bethany Presbyterian Church who served as my interpreter, picks up the story, "Later I found the grave and had a service in the school yard attended by more than 500 teachers and students. . . . It was a real testimony." Even the Communists said, "Christians are different. They pray for us before we kill them."

Today, martyr Kim's wife and child are being cared for in the Tabitha Home in Pusan, together with twenty-two other war widows and their children.

Time would fail me to relate in detail the stories of Kim Eung Nak, whose Christian daughter was killed and he himself died while trying to find a quiet place in the mountains to pray; of Pastor Kim Ne Chin who preached to his captors while he was being dragged along and preferred being beaten to death rather than renounce his Savior; or of the pastor of the leper church, Son Yank Won, whose two sons were killed by a Communist student. Later, this student was sentenced to die, but Pastor Son pleaded for him and took him into his own home as his own son. Pastor Son himself was later martyred because he refused to flee before the Communists and leave his beloved lepers.

In America, no one is deprived of spiritual freedom. Likewise physical provision is more than adequate for the majority. So perhaps the reality of such situations is difficult to comprehend.

As I was leaving the rubble-ridden streets of Seoul on my way to the airport, I saw a sight which may be called, "Operation Garbage Heap." A colored GI was emptying his big truck of its refuse. Here many adults and children stood back of the truck competing with each other for the potato peels, rotten apples, or any other edibles that fell from it. The GI brushed away the flies from the pile of edibles the Koreans had salvaged from the garbage before I took a picture.

Near the spot, there were several huts made of old mats, cardboard, and worn-out tenting where these people slept at night. At most they were only about three feet high and were incapable of furnishing much shelter from the elements. This, however, was the only place that these people, probably refugees from the North, could call their home.

The sight of a neglected three-year-old licking the dirty



Formerly there were 400 missionaries. Today there are 30.



People were eating weeds and bark as their means of sustenance.

One national leader said, "You American Christians hold the key."



You Can Do Your Part

WE BELIEVE anyone unmoved by this article possesses a heart of ice. Therefore, we shall forward directly to **CHRISTIAN LIFE** Correspondent Fred Jarvis any contributions that readers may wish to make to help provide food for Christian believers in this war-torn country. Make checks payable to "Korean Relief," **CHRISTIAN LIFE** Magazine, 434 S. Wabash, Chicago 5, Ill.—**The Editors.**

wrapping of a candy bar and another child scraping the dirt off a half-eaten apple and greedily eating it almost turned my stomach and certainly stirred my heart. I was happy to part with the little food I had with me to help these poor starving children here on this garbage heap on the Han River bank. Little did I realize that I would later see sights which would dwarf this one.

When I learned that Andong was only about sixty miles north of this POW camp, I felt that I must visit that area to see the famine of which I had heard for myself. Chaplain Harold Voekel insisted that I use his jeep station wagon, one of several provided by Bob Pierce, my fellow correspondent with *CHRISTIAN LIFE* and *World Vision*.

I was warned by many of the presence of guerillas in that territory and was cautioned not to be on the road after dark. I learned of five vehicles that had been

attacked recently, and that even a train had been derailed and set on fire.

I was disappointed to find that Missionary Peter VanLierop, whom I had expected to assist me, had gone to Taegu to try to secure food for the starving in that area. The army interpreter was also out of town and it looked as if my trip had been in vain. The GI's suggested that Stephen Kim, the local Roman Catholic priest spoke good English and could probably help me. He was very willing to do anything he could to assist me. We drove out about fifteen miles to the village of Dosan where we were told the famine and starvation were most acute. The village magistrate showed us home after home where the people were eating weeds from the field and bark off the trees as their only means of sustenance.

I am still haunted by the look of that first mother whose home we visited. Her

aged mother looked like a human skeleton and her three-year-old son was bloated out of all proportion.

I went into the kitchens of several homes only to find weeds and bark cooking in their pots. I gladly parted with the few cans of Toddy, candy bars, and what little Korean money I had in my possession.

As we left one family, I said to the priest, "Don't you at least want to lead these people in a word of prayer?" He declined. Later, I again asked him. He thought it would not accomplish anything. As we went to the car to leave, quite a few gathered. Knowing that many of these dear people would not survive the famine, I felt that I must at least tell them something about the Lord Jesus Christ. I asked Rev. Kim if he would interpret for me, and for a few minutes I told these people the way of salvation and of the true and living God who promises to meet all of our needs and Who answers prayer.

Driving back, we stopped in village after village to inquire if the same condition prevailed. All of them insisted that they had been eating little else than bark and weeds for the last five to eight months.

The next day Missionary VanLierop returned, and we visited several other areas and found the same conditions. We saw one lady on the street who was thin and weak, but was carrying a bit of grain. We queried her and found that she had gotten her government ration which was about two-thirds of one man's need, but had to do for her family of seven. She carried two bags, one containing the barley ration and the other contained sawdust which she had bought to mix with the barley.

It was in this city that the Presbyterian pastor took us to the homes of some of the Christians. Here we saw people who were too weak to go to church. From other areas I heard reports of some churches, half of whose members cannot go to church because they are too weak from hunger. One pastor told us that out of thirty-six homes, at least one member of each family had died of starvation. Missionary Otto DeCamp told of some of the people selling their land and unharvested barley fields for unbelievably cheap prices because they were desperate for food and could not wait six weeks until harvest when they could get ten times more.

Lt. Col. Ridge Ryan, converted while a Major in the last war and who has had three years of training at the Dallas Theological Seminary, whose address Gen. W. K. Harrison had given me, drove me around Taegu and introduced me to the missionaries and national leaders.

Accompanied by Dr. Huang, we vis-
(Continued on page 79)

I was happy to part with the little food I had to help these starving children.



I felt that I must at least tell these lepers something about the Lord Jesus Christ.



This Is Your Call

by Frank C. Torrey

Many Christians forget that
they are missionaries
in any position.

WHEN Jesus Christ instituted the church He established a missionary enterprise. In fact, the commission was given before the church was formed. Failure would more often describe the church's response to this stewardship than success.

Is this because we have classified missionaries as distinct from the rank and file of believers? Christians who are interested in sending missionaries to far-flung fields, where the name of Christ is little known or is not known at all, should scarcely need to be reminded of their own personal responsibility to be missionaries at home.

Who is a missionary? This responsibility falls equally upon every child of God, for without discrimination Jesus Christ said: "As my Father hath sent me, even so send I you" (John 20: 21). "Ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

These two proclamations, and others, were spoken by our Lord just before He ascended into heaven, and they constitute a commission to which every Christian has fallen heir and to which he is responsible. If you are a Christian, you are a missionary.

What does a missionary do? It is said of the Lord Jesus: "For the Son of man is come to seek and to save that which was lost" (Luke 19:10). The missionary's business, then, is seeking the lost and presenting to them the way of salvation through faith in the Lord Jesus

The author of this article, Dr. Frank C. Torrey, is the missionary-minded pastor of Calvary Independent Church, Lancaster, Pennsylvania. His missionary zeal finds expression in this article.



Study of God's Word assures perpetuation of a burden for souls without Christ.

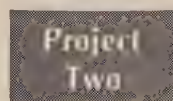


Preparation and distribution of tracts is one avenue of service for these students.

Christ. The missionary to the foreign field seeks by personal contact, by the training of the national Christian in the Word of God, through the practice of medicine and surgery, through the distribution of the Scriptures and scriptural literature, through house to house visitation, through Sunday schools and Child Evangelism classes, tent meetings, and more recently through radio, to reach lost men for Christ, "that he might by all means save some" (I Cor. 9:22).

We expect that the missionary will support his ministry with his life. The pursuit of these activities demands physical strength, moral courage, unlimited

patience, prayer and above all a genuine passion for the souls of lost men. We expect the missionary to be willing to spend himself in the measure demanded that the Gospel may be preached. Have you thought that the very things which engage the time and energy and tireless devotion of the missionary in foreign lands are those things which God is expecting you to do in your Jerusalem and in your Judea? Therefore, you should be a missionary at home. Just as really



To awaken Christians
to the reality
of a Spirit-filled life.

Bearer of Good Tidings

by Milton J. Friesen

I HAVE always had sore feet. They are big and ugly. I cannot remember ever having comfortable shoes—my feet were always too big! It was not that my mother did not buy good or correct shoes. It was not that I did not try the many and varied medical and quack remedies. It was just my feet!

How I suffered! Shoes were never (and seldom are today) comfortable until they were ready for the garbage can. How proudly my brothers marched into Sunday school wearing shiny new shoes! Not I. I gladly would have kept on wearing my oldest boots, tied on with string if necessary, rather than to submit to the torture of wearing new ones. We were five children in our family and how often I wished that one of my brothers could wear my new shoes for a while, at least until they were broken in a little. But no, my feet were the longest and the widest. After all, they couldn't wear three or four pairs of socks just to walk around in my big shoes. It was just impossible. My feet were big and ugly.

I clearly remember the first time I heard Isaiah 52: 7, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation—"

Beautiful feet? I surely wanted those. I would be satisfied with good, average feet, let alone beautiful ones. Yes, I'd be a preacher. If by preaching the Gospel one could have beautiful feet, then that was the work for me. I remembered an evangelist who had recently been in our church. He was such a big, fat man, yet jumped about so easily, stamped his foot so hard; it seemed to me that even with good feet the man must certainly hurt himself. Now I knew the secret; he was a preacher, and so, of course had good and beautiful feet! No wonder he could prance so! My problem was solved—I'd be a preacher.

A few weeks ago I was on a trek with a national worker. We had arrived by a rickety old bus to the end of the road. Now it meant walking. The place we wanted to visit was well named, "Alta Mira," or "High Look," for it was situated on the steep mountain side. We inquired about the distance to the little village: "Oh you can walk there in an hour and a half, more or less."

Maybe they could, but I had my doubts as to whether we could walk that distance in that time. It was raining, a downpour such as only the tropics can produce. This was, however, the last day and so we decided to go regardless. We began, Raimundo, my partner, with a suitcase in his hand and a box on his head. I had a box and a briefcase. I thought we would never arrive at Alta Mira.

We arrived, however, three hours later. Now we had to canvass the whole village and, after that, walk back. We went from house to house, from person to person. We were well received and the people were eager to buy our gospel literature. The few Christians were overjoyed by our visit—they had not had a service for a long time—and we had a little praise service in one of the homes. It was late when we visited the last home. I couldn't help but think of Isaiah 52: 7. Where were the beautiful feet? They surely were not mine, for they were so sore and swollen. Now the three hours walk before dark. Beautiful feet? Not mine!

It rained all the way back. The wet path was slippery; the rocks sharp when we fell. Once I prayed for death, for I was sure that I could not take another

Project Seven

To create and encourage missionary vision, interest and operation.

step. True, we had sold most of the literature and had left the empty boxes, but even the empty briefcase seemed heavier now than when it had been full. We couldn't stop for rest, for there were no homes along this path. Darkness was falling and snakes are not so easily seen in the darkness. We trudged on. Four hours later we arrived at our destination.

At a believer's home, we soaked our tired feet in warm water. I took off my torn and muddy shoes. My feet were cut and bruised. It hurt to take off the blood-soaked socks. I was too tired to think. Wet, cold and weary, I didn't care who looked at my big ugly feet now. The man of the house, an elderly Christian who had suffered for the sake of the Gospel, put his hand on my shoulder and looking at my feet said, "Brother, those are beautiful feet." I couldn't help smiling, and as I looked at my feet I thought of the pain they had caused me for years. Long ago I thought that if I would preach the Gospel I would have beautiful feet, but seeing them now, swollen, bloody, sore and big as ever, I knew they would always be the same.

And yet to this dear man they seemed beautiful! If to people like this man, now a happy Christian because years ago someone had trekked over stony paths disregarding personal comfort, to bring him the message of salvation, if they thought that my feet were beautiful, then who was I to complain about them? Big and ugly? Yes, but beautiful because they were engaged in bringing peace and hope to those who sit in darkness and despair. No great theological conclusion this, but big feet and all, I repeated my pledge to preach the Gospel.

as God planted David Livingstone in the heart of Africa, so really has He appointed your field of service in that community in which you live, and which perhaps you have completely ignored as your responsibility.

It is ever the tendency to think of what we might do if we were a thousand miles from home or with an ocean between us and our loved ones. God could have placed you in India; He did not. Yours is to serve where you are, and souls here are just as precious to the Lord as those far afield, for Jesus died for all and God is no respecter of persons. Perhaps it would be well if now you might pause to say: "I am a missionary at home, by God's appointment."

A young man, recently saved, lives in a trailer court with his wife and children. He organized a Bible class, and spiritually immature as he was, he taught what he knew and souls were saved. Child Evangelism classes were opened up with definite results. This experience gave him a vision for a ministry in the trailer camps in the county where he lives. He gathered to his side three or four other young men, and with very limited funds but strong faith in a mighty God, they went to work.

A trailer has been built, twenty feet long, and capable of being widened for the occasion to fifteen feet. Four trailer camps have been contacted and permission given to hold services. Others are being approached and the program begins the very week these words are being written.

Some years ago a young lady heard God's call to be a missionary, but the entire care of her invalid father and a younger brother made it impossible for her to leave home. Torn between her God-given passion for lost souls and her clear-cut duty to her loved ones, she cried: "Lord, what wouldst Thou have me to do?"

Truly led by the Spirit of God, she and a co-worker whom the Lord directed to her began a house to house visitation ministry several hours each afternoon in the city where they lived. Making a simple appeal to help those whose doorbells they rang, with no literature to sell and representing no church, they were more often admitted than refused a hearing. This ministry has continued for many years, and as a result wives, later their husbands and children, have been brought to Christ.

Every aggressive church has continual need for men and women equipped to teach the Bible. Pursue a systematic study of God's Word, through Bible classes, or a Bible Institute, or a good correspondence course in the Bible, with the thought of making yourself a desired and capable teacher of a Bible class.

In practically every city there is a
(Continued on page 85)

More and More Congregations Are Singing the Praises of the Baldwin Electronic Organ



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BUSINESS IN GREAT WATERS—54 frames

Shows "the works of the Lord, and His wonders in the deep" in a panorama of life in the sea and on this planet. From "Hidden Treasures."

Nature

GOD IN OUR GARDEN—50 frames

How the change of the caterpillar into the butterfly gives evidence to the fact of God and His plan of salvation. From "God of Creation."

DESERT TREASURES—50 frames

A study of the microscopic flowers of the desert, showing God's beneficent hand extended toward us as well. From "Hidden Treasures."

Astronomy

BEYOND THE STARS—50 frames

How "the heavens declare the glory of God." Adapted from "God of Creation" and "Hidden Treasures."

THE BIG EYE—50 frames

Shows the immensity of creation as revealed by the Palomar telescope, pointing out the great power of God the creator and His love and mercy toward men. From "Hidden Treasures."

The Atom

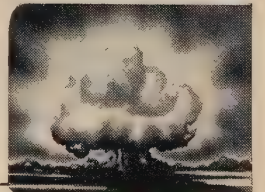
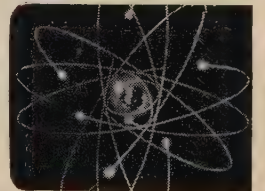
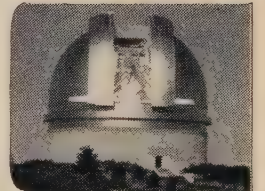
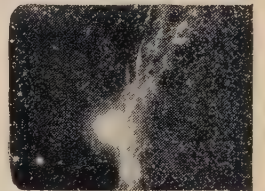
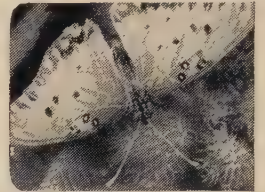
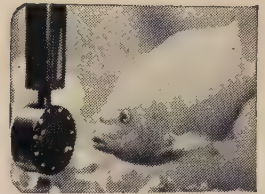
GOD'S BUILDING BLOCKS—50 frames

How the variety in the composition of every physical object of the universe attests to the operation of the hand of God in it all. From "God of the Atom."

POWER UNLIMITED—50 frames

How the release of the power of the atom has emphasized man's inability to cope with his problems without help from God. From "God of the Atom."

Courtesy Allan Hancock Foundation, University of Southern California
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WORLD

Is the National Conscience Stirred?

Politicians Quote the Word

WHILE POLITICS and the weather dominated most discussions by Americans during the hot summer of 1952, there were heartening evidences everywhere that the Lord had not been left without a witness.

During the bitterly fought battle of the Republican convention, orators frequently quoted from Holy Writ, and there were repetitive references to the need for morality in government.

Dr. Harrison Ray Anderson, former moderator of the Presbyterian Church, U.S.A., prayed powerfully for the nation's need of turning to Christ.

It seemed that the politicians were using quotations from Scripture as standard campaign props, yet others were more sincere. In a plea for harmony within the Republican party, Senator Dirksen of Illinois attributed a passage of Isaiah to the Apostle Paul, but generally his biblical allusions were apt. Governor McKeldin of Maryland in nominating General Eisenhower, quoted II Chronicles 7: 14:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

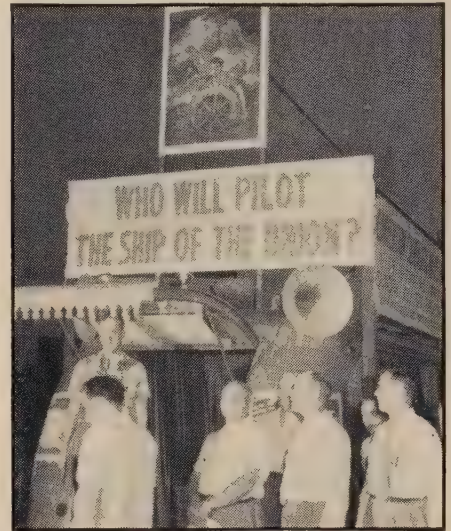
While a large number of evangelical Christians were supporters of Senator Taft, it could not be denied that many of the men close to Eisenhower bore a testimony

for Christ. McKeldin, an Episcopalian, was said to be in this number. Other strong Ike boosters were Senator Judd, former medical missionary to China; Governor Langlie of Washington, a Presbyterian with a clear-cut Christian testimony; and Senator Carlson of Kansas, an active Baptist church and Sunday school worker for many years.

Carlson, a politically cautious Kansas farmer, was reputedly one of the closest men to Eisenhower despite the more prominent places in the campaign occupied by Governor Dewey, Senator Lodge and Herbert Brownell, campaign strategist. Carlson was named in July as the new chairman of the International Council for Christian Leadership, the effort sponsored by Abraham Vereide.

The Democrats may not have made as many allusions to the Lord. But before the final results of the convention were known, Adlai Stevenson indicated he might accept the nomination by referring newsmen to Matthew 26: 39, as well as closing his acceptance speech by expressing a determination "to love mercy, and to do justly, and to walk humbly with my God."

When the turmoil was at its greatest in the Democratic convention, Rep. John McCormack of Massachusetts, acting chairman, rapped his gavel and said it was time to ask for divine guidance. Arthur Lee Simpkins, Negro baritone, quieted the entire throng by singing the Lord's Prayer.



CATHEDRAL CARAVAN IN ACTION
Gospel message, music beamed to delegates

Delegates to both conventions as well as visitors hardly could escape the gospel message. A number of evangelical pastors, led by vigorous Dr. Torrey M. Johnson of Chicago, set up a committee to preach the Gospel to the convention throngs. Delegates were supplied with notebooks containing Scripture verses. Tracts and booklets were distributed widely and a sound truck was manned by a crew of open air speakers directed by the Rev. Ben Jennings. A special portrait of Christ by Warner Sallman was displayed near the convention meeting place. Climaxing the gospel drive were mass meetings in the International Amphitheater at which Evangelist Jim Vaus of Los Angeles was the speaker.

During Evangelist Jack Shuler's campaign in Kansas City a group of more than 100 pastors wired the chairmen of the two major parties pledging the support of Christians to the party including in its platform a resolution to put the Bible back in the public schools.

In a full-page advertisement in *Life* magazine, Conrad N. Hilton, president of the Hilton Hotels Corporation, pointed out that the answers to the nation's needs lay in prayer and humbling. The ad, captioned "America on Its Knees," confessed "We have turned from YOU to go our selfish way. We have broken YOUR commandments and denied YOUR truth. We have left YOUR altars to serve the false gods of money and pleasure and power."

Whatever good the ad might achieve could not be measured. Like Whittaker Chambers' powerful book, "Witness," the ad did not mention Christ. But it was symptomatic of the stirrings of the national conscience.

The promises of forgiveness and healing of the land still stood.

Pentecostals Seek UN Aid

AN APPEAL to the United Nations for help in securing religious freedom for Pentecostals



A Japanese pastor shows Missionary Kenny Joseph of The Evangelical Alliance Mission an inscription of an ancient law that made Christianity a criminal offense 250 years ago. Some evangelicals fear that history may one day repeat itself in Japan and other countries.

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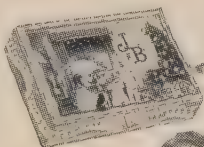
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BILLBOARDS LIKE THIS HERALD A PORTLAND EVENT
Experts counted on the Sunday school boom to draw throngs

in Italy was voted by the third World Conference of Pentecostal Churches which met recently in London.

Delegates from many nations approved the plea and authorized the setting up of a Pentecostal Commission on Religious Liberty. A report to the conference said that acts of physical violence against Pentecostals in Italy had been mounting steadily in the last four months.

The Rev. Umberto Goriotti of Rome, president of the Assemblies of God in Italy, said that Italian officials apply the constitutional guarantees of liberty only to church bodies recognized by the government prior to January 1, 1948, when the constitution was adopted.

Mr. Goriotti told the conference that one Pentecostal pastor had served nine days in jail for preaching without a "permit" and that police had forbidden others to enter certain communities.

An interim advisory committee was appointed to act for Pentecostal groups until the fourth world congress to be held in 1955. Named to this body were Donald Gee, England; Dr. J. R. Flower, United States; Dr. Lewi Petrus, Sweden; the Rev. Leonard Steiner, Switzerland, and the Rev. Noel Perkin, United States.

Focal Point for Missions

THE STRATEGIC importance of Europe as a missionary field appeared to be influencing an ever-widening number of U.S. evangelical agencies.

Youth for Christ leaders announced they would open a European headquarters in Paris to step up the tempo of reaching the continent with the Gospel. Many expressed the belief that it might be the last chance to reach the nations of Europe still open to the gospel message. Many leaders were outspoken in their belief that it was "now or never" for Europe because of the threat of Communist expansion.

"We are at a critical and crucial period," the Rev. Robert P. Evans, director of the European Bible Institute, told a throng of more than 20,000 gathered at Jackson, Mississippi, to hear Billy Graham. "Com-

munism is not a thing to be laughed at," Evans declared. "It is a religion."

Evans described how he had been jailed by mistake with a group of Communists in a Paris fracas.

"Throughout the four hours I was in the jail cell, they behaved like religious people. They sang. They were happy to be persecuted and to suffer for what they believed in."

European Bible Institute already has expanded its activities, according to Evans, and soon will become a full-fledged missionary society, with the school remaining as a major phase of its ministry.

Another organization concentrating on Europe is the Navigators. Dawson Trotman, returning recently from a round-the-world tour, reported on the establishment of headquarters in France, Germany and England. Twin objectives of the Navigators' foreign program are to assist existing missionaries in follow-up and to develop missionary leadership among nationals through the man-to-man approach. Trotman also succeeded in strengthening the program of his organization in the Far East, Middle and South Africa.

The Evangelical Alliance Mission, the National Fellowship of Brethren Churches, Mid-Missions, Conservative Baptist Foreign Missionary Society, European Evangelistic Crusade, Belgium Gospel Mission, and many others have stepped up their efforts in recent months to carry the Gospel to Europe.

◀ NATIONAL

NSSA to Convene

IN THE UPSURGE of Sunday school interest that has been sweeping many parts of the country, no region has responded with greater fervor than the Pacific Northwest. With this fact in mind, the directors of the National Sunday School Association nearly two years ago voted to make Portland, Oregon, the site of the 1952 National Sunday School Convention. The four-day convention will be held in Portland's Municipal Auditorium October 1 through 4.

Those planning for the mammoth gathering have prophesied that it will prove to be the largest interdenominational Sunday school gathering in more than a generation. Only the huge conventions staged by the Assemblies of God are likely to surpass it, they predict.

Included on the program are some of the best known Sunday school specialists in the U.S. Special events will include several new Sunday school motion pictures, a Sunday school parade, a pageant and special tours to beauty spots of the Northwest. A Northern Pacific special tour will provide visitors with a stop-off at Yellowstone Park en route to the convention.

Visitors are traveling to the convention on special convention trains, chartered planes, buses and by private cars. While the bulk of the audience will be made up of residents of the West Coast, several hundred delegates will come from points throughout the East, South and Midwest.

Before the convention opens, business meetings will be conducted for two days by the NSSA board of directors and the newly appointed General Council which represents nearly all segments of evangelicalism.

A regional NSSA convention will be held at Angelus Temple in Los Angeles September 11-13.

Boon to the Christian Cause

A DEVELOPMENT which will be welcomed by Christian organizations is the vote by both houses of the Congress to raise the amount of the individual's exemption from income tax from 15 to 20 per cent because of contributions to religious, educational or charitable organizations.

The measure was passed in the final rush of adjournment as the House accepted a House-Senate conference report approving the increase. The Senate previously had voted in favor of the bill.

Call for Prophetic Congress

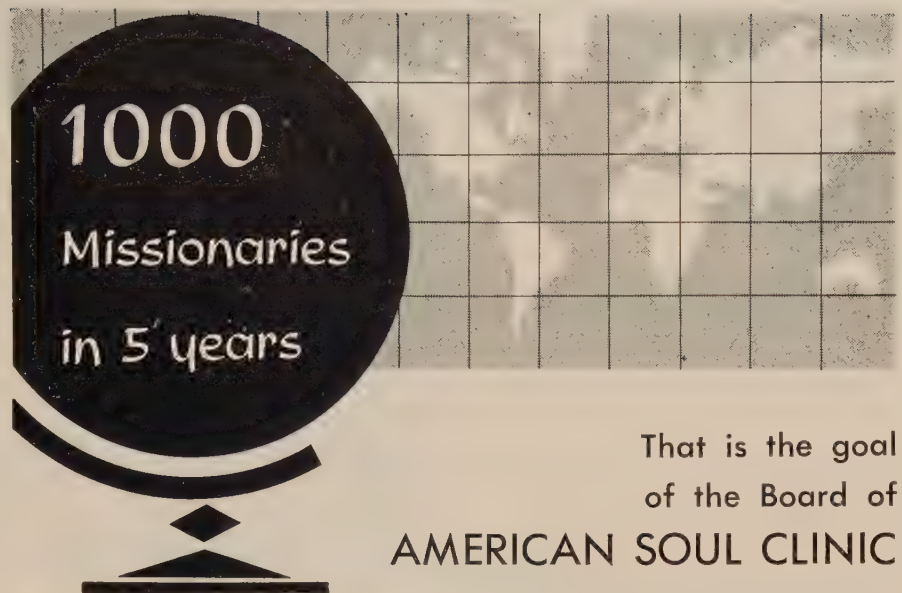
A COMMITTEE of evangelical leaders has issued a call for an International Congress on Prophecy to be held in New York City November 9 through 16 under the sponsorship of the American Association for Jewish Evangelism. Heading the committee is Dr. John W. Bradbury, editor of the *Watchman-Examiner*; Dr. Hyman J. Appelman, Jewish evangelist; Dr. J. Palmer Muntz; Dr. William Culbertson; the Rev. John Summerfield Wimbish; and the Rev. Abraham B. Machlin, field secretary of the American Association.

Man of Extinction

USUALLY it's the liquor people whose billboards emblazon the highways, but this time it's the temperance group that has erected a sign in Seattle, Washington, that is getting lots of publicity.

The sign, erected by the Washington State Temperance Association, displays the picture of a well-dressed man holding a cocktail in his hand. Opposite him, on the far side of the billboard is a drunkard lying in the gutter, unshaved, unkempt, with an empty bottle at his side. Underneath is this caption: "The Man of Distinction May Become a Man of Extinction—Don't Be Fooled by Liquor Ads."

Apparently, the liquor people aren't too happy about it for attorneys of the Cal-

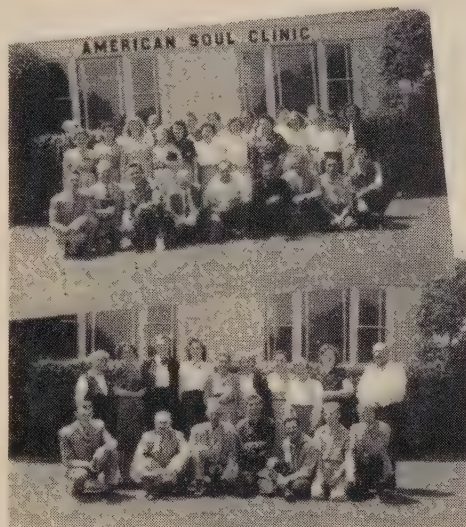


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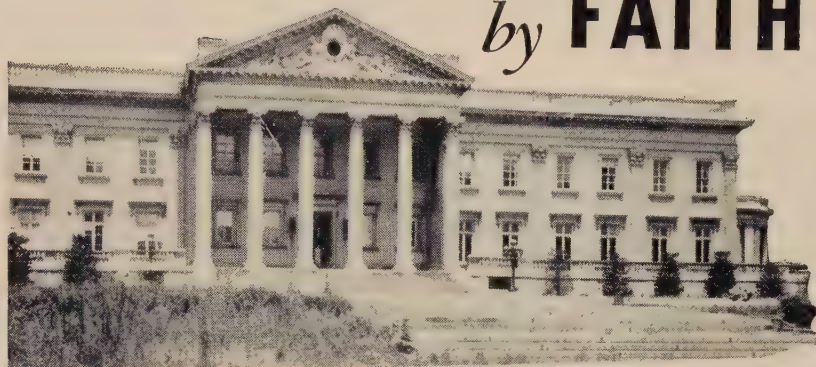
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vert Distilling Company have sent a letter requesting that the temperance group "cease and desist." But the association has sent word through their own lawyer that they have no intention of acceding to the liquor company's demands. That's where it stands.

Record Youth Convention

DELEGATES to the eighth convention of Youth for Christ International at Winona Lake, Indiana, adopted a record budget of \$760,000 for next year and earmarked 54 per cent of it for evangelism in 78 countries.

The convention selected Tokyo as the site of its sixth World Congress on Evangelism to be held next year.

Dr. Robert A. Cook was re-elected president for an indefinite term. He has been president for five straight one-year terms.

In accepting, Dr. Cook outlined plans for a youth crusade which will use 10,000 Christian young people, "each reaching 100 of his classmates or friends in the next 12 months." Registered attendance of 4,000 delegates from 42 states, five Canadian provinces, and ten foreign countries broke all previous records.

PEOPLE

New NSSA Secretary

THE REV. CLATE A. RISLEY, pastor of Hill-yard Baptist Church, Spokane, Washington, has been named general secretary of the National Sunday School Association, according to the Rev. A. L. Brown, NSSA president.



RISLEY

Risley, active in interdenominational work in Spokane, has served as president of the Inland Empire Association of Evangelicals. He earned a reputation as being a "Sunday school pastor" as a result of work in this department of his church. A speaker at many conferences and Sunday school conventions, Risley is described as having the necessary qualifications for leadership of NSSA. He succeeds Russell T. Hitt, who will continue to serve the Association in an advisory capacity.

Decker Moves to Chicago

DR. RUTHERFORD L. DECKER, pastor for the last nine years of Temple Baptist Church, Kansas City, Missouri, has been named to the full-time post of executive director of the National Association of Evangelicals. NAE president from 1946 to 1948, Dr. Decker has served most of the time since then as part-time executive. He will move to Chicago but retain the title of associate pastor of the Kansas City church.

Return from Sunday School Tour

GAYLE F. LEWIS, assistant general superintendent of the Assemblies of God, and Paul Copeland, director of the denomination's National Sunday School Department, have returned to the offices in Springfield, Missouri, after an extended tour of Europe in the interests of Sunday school work abroad. They visited Germany, Denmark, Sweden,



DR. VAUS (LEFT), JIM VAUS (CENTER), DR. JOHNSON (RIGHT) AND OTHER LEADERS
Gangster's aid sent forth to preach

Holland, Belgium, France, Italy, Switzerland and England. Mr. and Mrs. Lewis accompanied Mrs. Wesley R. Steelberg, widow of the denominational general superintendent, on her return to the U.S. after the death of her husband in Wales.

Collector of Epitaphs

IF YOU SEE a tall, white-maned Englishman poking around cemeteries, chances are that he is Dr. Herbert Lockyer.

Wandering through cemeteries and checking over and recording tombstone inscriptions is one of Dr. Lockyer's hobbies. He is widely known in evangelical circles as a Bible expositor and author.

The hobby may be a bit macabre and suggest that Dr. Lockyer is a sort of depressive person. Not so; he is quite jolly. The cemetery visits are part of his research for a volume to appear soon called "Epitaphs Grave and Gay."

Pastor Resigns

DR. S. FRANKLIN LOGSDON, pastor of Chicago's historical Moody Memorial Church, resigned August 24 after serving for nearly two years. Before taking up his Chicago charge, Dr. Logsdon served as pastor of Central Baptist Church, London, Ontario, for nine years. He also taught at the London Bible Institute. He has accepted the pastorate of Emanuel Bible Church, Holland, Michigan.

Ex Wire-tapper Ordained

JIM VAUS, erstwhile wire-tapper for gangsters and now a successful evangelist, was ordained to the Christian ministry July 18 in impressive ceremonies held in Chicago's Midwest Bible Church. A group of more than 40 ministers and evangelical leaders made up the Ordination Council called together by the church's pastor, Dr. Torrey M. Johnson.

Vaus, scheduled to conduct meetings at Chicago's International Amphitheater, was to conduct evangelistic services at the Aberdeen Proving Grounds in Maryland. He uses more than a ton of electronic equipment to illustrate his messages.

At Home with the Lord

DEATH REDUCED the ranks of evangelical leaders in the summer of 1952.

Dr. Robert C. McQuilkin, founder and president of Columbia Bible College, Columbia, South Carolina, died of a heart attack July 15 at Ben Lippen, conference center near Asheville, North Carolina.

The distinctive ministry of both Dr. McQuilkin and the college which he founded in 1923 has been its missionary emphasis. More than fifty per cent of the school's graduates are now either missionaries or preparing for the field.

Former associate editor of the *Sunday School Times* and executive secretary of the Victorious Life Testimony, Dr. McQuilkin was instrumental in founding two prominent Bible conferences in America: The Victorious Life Conference at Keswick, New Jersey, and Ben Lippen. He was also founder and president of Ben Lippen School, a Christian preparatory school for boys.

The Rev. Wesley R. Steelberg, general superintendent of the Assemblies of God, died July 8 in Cardiff, Wales, during the course of a European speaking tour. Born 50 years ago in Denver, Mr. Steelberg was converted at an early age while attending a children's meeting. As a youth he entered an evangelistic ministry that took him through many parts of the western states. Later, he held pastorates in California and in Philadelphia. In 1945, he was promoted to the highest office of his denomination.

Norman H. Camp, Chicago Christian attorney who devoted himself to writing and editing, died in Chicago. For many years he was an officer of the Bible Institute Colportage Association (later Moody Press) and a trustee of the Great Commission Prayer League. Both Mr. Camp and his wife, who preceded him in death, were the authors of a number of widely known gospel songs.

Arthur Flake, world renowned Sunday school writer, died July 3 in Memphis, Tennessee. For many years he served as a secretary with the Sunday School Board of the Southern Baptist Convention. At his



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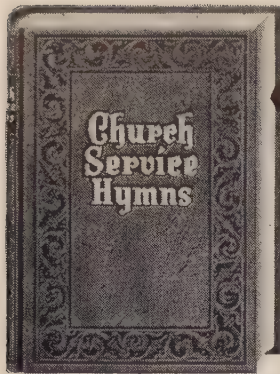
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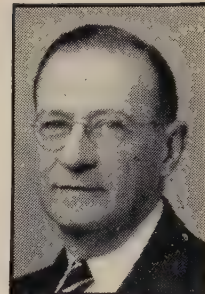
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funeral an admirer declared: "He taught Southern Baptists how to build Sunday schools, and this teaching has been basic in bringing our Sunday school enrollment from around one million in 1910 to nearly six million in 1952. He wrote ten books after he was 58, one of which has been studied by a million people."

Of Men and Events

A YOUTH CAMP for the deaf was conducted this summer at Trout Creek Camp near Portland, Oregon, in what is believed to be the first camp of this type to be held in the U.S. An interdenominational council directs the work. The Rev. Willis A. Ethridge served as camp director. . . . Col. F. J. Miles, former international secretary of the Slavic Missionary Society, has joined the teaching staff of the newly organized Miami (Florida) Bible Institute. Dr. Willis E. Garrett is president and founder of the school, and the Rev. Kenneth A. Amsler, formerly of the Baptist Bible Institute in Cleveland, is dean. . . . The College of Eastern Baptist Seminary recently was granted a charter under its new name, Eastern Baptist College. The school, which will be under the direction of the Seminary's board of trustees, will dedicate its new campus in St. Davids, Pennsylvania, September 13. . . . The fifteenth annual convention of the Christian Business Men's Committee International will be held October 15 to 19 in Atlantic City. . . . Bishop Wilbur E. Hammaker of Washington was named "Prohibition's Man of the Year" by the Prohibition Party. Stuart Hamblen of Arcadia, California, formally accepted nomination by the Prohibition Party for the presidency of the U.S. . . . A new affiliation of 24 evangelical churches of Japan has been formed. Many of the churches simultaneously withdrew from Kyoodan, described as the super church of Japan. . . . Jack Wyrzten, noted New York youth leader and television preacher, plans to conduct a ten-month preaching tour of New England, starting in September. . . . Highland College of Pasadena, California, was scheduled to serve as host to the fifteenth General Synod of the Bible Presbyterian Church late in August. Dr. Robert G. Rayburn is president of the two-year-old liberal arts college. . . . Rev. Calvin Cummings of Pittsburgh was elected moderator of the Orthodox Presbyterian Church at its recent General Assembly in Denver. . . . Gideons have now placed 23,000 Bibles in British hotels and hospitals and have given Bibles and Testaments to 17,000 school children. Gideon work has also been started in France. . . . Dr. Charles C. Brooks, dean of students at Wheaton College, has accepted a similar post at Westmont College. He will be succeeded at Wheaton by Arthur H. Volle.

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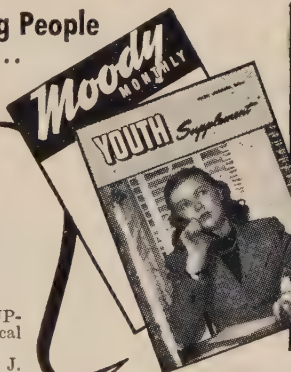
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SEPTEMBER, 1952

... A vacation Bible school with an attendance of 480 was conducted by the Frazer Mennonite Church at Malvern, Pennsylvania. Harry G. Brackbill was director of the effort. ... Tent missions have operated successfully during the summer in various centers of Germany. ... Dr. Joseph P. Free, Wheaton College archaeology professor, has announced that a sixth Bible lands cruise has been set for February, 1953.

► DENOMINATIONS

Baptists Try Unity

EVANGELICAL Baptist leaders who have longed for a uniting of the forces of the Conservative Baptist Association and the General Association of Regular Baptist Churches are watching an experiment in the San Francisco-Oakland area with more than little interest.

Some 35 pastors and lay leaders from the two Baptist groups adopted a resolution at a recent meeting in Oakland calling for united youth rallies, exchange of pulpits, combined ministerial fellowship meetings and retreats and cooperation in the field of publications.

While the joint action deals only with a local situation, the hope was expressed that the move would provide a "possible pattern for similar action elsewhere to the end that a glorious Baptist testimony may be established which is based squarely upon the biblical principle of separation from apostasy in these days so close to the return of our Lord."

IFCA Notes Progress

WHEN REPRESENTATIVES of the Independent Fundamental Churches of America held their convention recently in Los Angeles, they heard reports of progress in several areas.

Dr. Nye J. Langmede, national executive secretary, reported on the addition of new churches, pastors and the expansion of the headquarters office in Chicago. The gathering approved the formation of a new laymen's league.

The Rev. George Tuinstra of Kalamazoo, Michigan, was elected president, and the Rev. Melvin M. Seguire of Racine, was appointed to aid in the executive work of the movement and in the publication of



BRAUNLIN, HOLSINGER
He wanted IFCAers to stretch



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MISSIONARY'S REPORT OF DISTRESSED HEBREW CHRISTIANS



Rev. Jacob Peltz

A courageous Hebrew Christian missionary in Germany describes some of the Jewish believers who benefited by one of our recent food shipments. These are reports of our Lord's needy brethren who were given timely help in His Name:

Mrs. R: She is old and frail and has to nurse her husband who is very ill with heart trouble and suffering from the aftermath of a stroke. They just don't know where to get their daily bread.

Family E: The husband is an invalid. There are three small children. The wife tries to support the family by part-time work. Your CARE food carton greatly helped this family.

Mrs. Dr. P: Here is a lady in reduced circumstances bravely battling to bring up her two children, without a husband. The growing children know days when they simply haven't enough food to eat. How happy I am to be able to help them with your food shipment.

After listing some other needy cases helped the missionary begs us to express heartfelt gratitude to those who make it possible for us to carry on such a ministry of comfort to the poor, the unemployed, the orphans, the aged, the undernourished, and the hungry. In their daily rounds of ministry, missionaries tell of the conversion of some of these distraught people, of faith strengthened and deepened, and of courage and hope renewed. We implore our Christian friends to help us by their prayers and gifts to extend this Christlike ministry. Please do not delay in sending your gift.

\$10.00 will pay for a big nutritious CARE food parcel for a needy family in Europe or in Israel

\$10.00 a month will support a Hebrew Christian orphan in our Children's Home in Germany

An up-to-date news letter of our work in Europe and Israel will be gladly sent on request. Address communications to:

THE INTERNATIONAL HEBREW CHRISTIAN ALLIANCE

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Dept. C

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Voice, monthly I.F.C.A. organ. Tuinstra succeeds the Rev. H. G. Braunlin.

Dr. Paul Holsinger of Villa Park, Illinois, told the group of the blessings his church had received through entering the CHRISTIAN LIFE Sunday School Contest.

"Sunday schools are like individuals," Holsinger said. "There comes a time when it is good to stretch every muscle and reach out in possible achievement. The very effort will bring untold blessings to both church, Sunday school and pastor. The CHRISTIAN LIFE contest offers real objectives. In two years our Sunday school has won over \$750 in valuable prizes. In 1952 I plan to throw my hat in the ring again."

Denomination Calls Evangelist

CLARENCE D. ANDERSON, pastor of the First Covenant Church of Phoenix, Arizona, was called to be evangelist for the Evangelical



ANDERSON

Mission Covenant Church of America at its convention in Turlock, California. Mr. Anderson formerly served churches in Los Angeles, Duluth and Willmar, Minnesota.

A graduate of Bethany College, Lindsborg, Kansas, and North Park College, Mr. Anderson did work on his master's degree at Omaha Presbyterian Seminary. Before entering the ministry, he was a high school teacher in Kansas and Chicago. He was a youth leader in the Kansas, Nebraska and Minnesota conferences of his denomination. Formerly a Youth for Christ director in Duluth and an NAE regional secretary in Los Angeles for two years, Mr. Anderson is now president of the California Ministerium of his church. His wife, Margaret, is a free lance writer.

Lutherans Get a Check List

AMERICAN LUTHERAN CHURCH members have been urged to engage in "earnest, informed and prayerful discussion" of major issues of the 1952 political campaign. The appeal was made in a statement issued by Carl F. Reuss, executive secretary of the Church's Board for Christian Social Action.

Reuss listed eight specific issues:

1. Ways and Means of Winning the Ideological Struggle with Communism.
2. Degree and Kind of American Participation in the Family of Nations.
3. Maintaining the Free Flow of Inquiry, Ideas and Information.
4. The Proper Role of Government.
5. Government Fiscal Policies.
6. Preservation of the Principle of Representative Government.
7. Reconciling Individual and Group Interests.
8. Strengthening the Influencing of Christianity in Life.

Decisions of the Denominations

WIDELY VARYING decisions were reached by denominational gatherings which met recently. Common to almost all groups were budgets extended to all-time heights.

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PETER DEYNEKA reports from the Far and Near East of great opportunities and need for the Gospel among Slavic people who are now scattered over the world. There is a great need for the Holy Scriptures in the Slavic languages NOW. If the Holy Spirit should direct you to have fellowship with us in spreading the Word of God among Russians and others around the world, make your checks payable to the

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Winona Lake, Indiana, voted to extend Social Security to ministers as soon as it is available; voted to hire a full-time Sunday school secretary; adopted a \$969,700 budget for 1952-53, largest in the denomination's history; elected Dr. Arnold T. Olson president, and the Rev. Arley L. Bragg vice president and moderator.

Wesleyan Methodists at Syracuse heard that their Sunday school enrollment was three times their church membership of 100,000. Authorization was given to build a denominational youth headquarters and a new dormitory at Marion College.

Church of God representatives gathered at Anderson, Indiana, learned they had given nearly one million dollars to the denomination's world service fund. The 1940 world service fund was \$109,000. Some 20,000 persons attended the convention and camp meeting.

Cumberland Presbyterians meeting at Memphis voiced a strongly worded protest against religious persecution in Colombia, failed to break its ties with the National Council of Churches by a vote of 78 to 19.

Free Will Baptists, now numbering 400,000 were represented by delegates who met at Shawnee, Oklahoma, July 8 through 17. The Rev. Damon C. Dodd of Nashville brought one of the major messages of the convention.

The Synod of the Christian Reformed Church at its annual meeting in Grand Rapids tightened the denomination's stand on divorce.

The Evangelical Mission Covenant Church adopted a record \$450,000 foreign missions budget in an annual meeting held at Turlock, California. The delegates indicated they favored ministers receiving the benefits of Federal Social Security. Dr. T. W. Anderson of Chicago was re-elected president of the denomination's executive board.

The Baptist General Conference of America held a three-day observance of its centenary at St. Paul, Minnesota, after concluding business sessions at its annual meeting. Rev. Carl H. Lundquist of Chicago was elected moderator.

The Church of the Nazarene, whose delegates met at Kansas City, Missouri, adopted a four-year program to enlist 75,000 new church members, establish 1,000 churches and raise \$10,000,000 for world evangelism. Dr. G. B. Williamson, member of the Board of General Superintendents, said that Sunday school work would be stressed because "statistics show that 95 per cent of new church members come through the Sunday schools."

Southern Presbyterians not happy over the proposal to merge their denomination with the Northern Church, and the United Presbyterians have announced plans to open a central office at Weaverville, North Carolina, to fight the merger.

Augustana Lutherans voted to turn down a merger of five Lutheran groups to work toward the goal of complete unification of American Lutheranism. There are now 16 Lutheran bodies in the U.S. with a membership of six million.

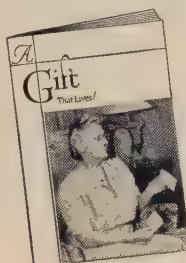
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Children with no Sunday School—why? Because churches are closed—churches where once the Gospel was proclaimed. Why are there 60,000 closed churches in America? Someone is indifferent. Someone is forgetting to pray. Are you concerned? If you would like to help, you can pray and you can give to this work of faith.

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Jerry Beavan reporting on
America's



HOUR OF DECISION

No. 14 of a series

HOLLYWOOD, CALIFORNIA—Summer, 1952—During these busy days in the movie capitol we have had time to assess briefly the effects of Gospel films. The reports of the first 10 months of the ministry of "Mr. TEXAS" have been most encouraging. There have been reported at least 75,000 recorded decisions for Christ through the use of the film, and the attendant invitation which follows its showing. Conceived in prayer . . . sent forth with prayer . . . shown with prayer, the film has begun to accomplish its purpose.

Now another film, the successor to "Mr. TEXAS," is being prepared. In "OILTOWN—U.S.A." the forceful message of evangelism has been caught again, against a background of great stadium rallies in Houston, Texas. Throughout the picture runs the gripping story of one man's experience in meeting . . . rejecting for a time . . . and finally yielding to the claims of Christ. In purpose . . . planning . . . preparation, it has been under the leading of the Lord. It will be sent forth with the prayer that He will use it to accomplish its purpose. Several months remain before it is finished . . . no hasty production this. The release date will be early in 1953. Watch for it. "OILTOWN—U.S.A."

During the summer months we have had the privilege of sharing in some of the nation's great Bible conferences. The times have been refreshing, and as always, the importance of these summer conferences has borne itself home. Again this year, as last, the surge of Revival in Our Time made itself felt. The churches have a great program before them . . . the evangelists have a challenge in sharing in that program.

The increased interest in the Hour of Decision on television indicates that here may be an important aid for the church's program . . . new stations are being added as rapidly as time becomes available . . . and as support makes it possible.

Already, the television version of the Hour of Decision is being viewed by many thousands in the principal cities of the nation . . . the schedule of present commitments follows. This ministry could be enlarged . . . your prayers and gifts can write the answer to increased costs. To begin the fall program of your share in America's Hour of Decision, make a generous commitment to the radio and television programs of the Hour of Decision. And write today to say you're standing by.

Right now Pittsburgh, Pennsylvania, needs an extra measure of your prayers. The city-wide campaign in Hunt Armory, scheduled to continue through October 5 can have a real impact throughout Western Pennsylvania, if it is backed by the prayers of God's people. So Pray for Pittsburgh. In this election year, that's as good a slogan as any political one.

THE HOUR OF DECISION TELECAST IS NOW ON THE FOLLOWING STATIONS

WJZ-TV	New York, New York	10-10:15 P.M. EDT	Chan. 7
WTVN	Columbus, Ohio	9- 9:15 P.M. EST	Chan. 6
WENR-TV	Chicago, Illinois	9- 9:15 P.M. CDT	Chan. 7
WMAL-TV	Washington, D. C.	10-10:15 P.M. EDT	Chan. 7
WFIL-TV	Philadelphia, Penna.	10-10:15 P.M. EDT	Chan. 6
WJAC-TV	Johnstown, Penna.	1:15- 1:30 P.M. EDT	Chan. 13
WLTV	Atlanta, Georgia	10:15-10:30 P.M. EST	Chan. 8
WBAP-TV	Fort Worth, Texas	10:30-10:45 P.M. CST	Chan. 5
WTGN-TV	Minneapolis, Minn.	11:15-11:30 P.M. CST	Chan. 4
KECA-TV	Los Angeles, Calif.	10-10:15 P. M. PDT	Chan. 7
WICU-TV	Erie, Penna.	7- 7:15 P.M. EDT	Chan. 12
KGO-TV	San Francisco, Calif.	9:30- 9:45 P.M. PDT	Chan. 7
WXYZ-TV	Detroit, Michigan	9:45-10 P.M. EDT	Chan. 7
WHBF-TV	Rock Island, Illinois	10-10:15 P.M. CST	Chan. 4
WNAC-TV	Boston, Mass.	12 Noon-12:15 P. M. EDT	Chan. 7
WBTW	Charlotte, N. C.	3:45-4 P.M. local time SAT.	Chan. 3
KPRC-TV	Houston, Texas	1:45-2 P.M.	Chan. 2
WDEL-TV	Wilmington, Delaware	10:30-10:45 P.M. EDT	Chan. 7
WDTV	Pittsburgh, Penna.	2:30- 2:45 P.M. EDT	Chan. 3
KPHO-TV	Phoenix, Arizona	10:30-10:45 P.M. MST	Chan. 5

Space for this advertisement made possible by a Christian businessman.

ton, Delaware, has purchased for \$250,000 Lynnewood Hall, the Elkins Park estate of the late Joseph E. Widener, noted Philadelphian, who built the structure in 1907 at a cost of \$8,000,000. It is said the property could not be replaced today for \$24,000,000.

Seminary officials indicated that they would take possession of the 110-room marble-floored mansion in September after a renovation program is launched. They expect to spend \$50,000 to put the building in shape for classroom and dormitory use.

Lynnewood Hall has been known as the American Versailles. Its formal gardens and big fountain in front of the columned front entrance made it a showplace. The ballroom of the huge structure will become a chapel.



NEW FAITH SEMINARY
Ballroom makes a chapel

MISSIONS

Nehru Slaps at Missionaries

A SLAP at the "political activities" of missionaries was handed recently by Prime Minister Nehru of India.

He was discussing the lot of some 19,000,000 aborigines, when he declared that he was opposed to "impose our way of life" on them.

The frequent demands of the head-hunting Naga tribes of Assam for independence he laid to the "political activities" of former British officers carrying missionary work among the people of the border area.

"The missionaries have done a very good work there and I am all praise for them," he said. "But, politically speaking, they didn't particularly like the changes in India." He said the missionaries and other foreigners had urged the tribespeople to form a separate and independent state.

Nehru concluded his statement by praising the policies of the Soviet Union in its dealing with tribal people.

Jungle Tamers Sail for Liberia

R. G. LE TOURNEAU, noted Christian industrialist, has sent an expedition to Africa in what may be the most significant undertaking of his colorful career.

His party set sail July 18 from Vicksburg, Mississippi, in a war surplus LSM, converted for ocean-going use and the constructive work of peace. Jammed aboard the

vessel is earth-moving equipment, tractors, farm equipment, and a complete sawmill. These are the tools he will use in a peaceful invasion of Liberia where his son-in-law and daughter, Gustave and Louise Dick, are serving as missionaries. They are leading the party.

Accompanied by a carefully chosen crew of 20 "technical missionaries," the Dicks expect to employ modern equipment to tame the jungle. Missionary work in Africa, Le Tourneau feels, has progressed slowly because most of it must be carried to remote, hard-to-reach areas in heavy jungle and because the natives have not been trained to use modern machinery.

"Hungry natives will listen to us about God," he says, "if we can show them a field of grain with a combine harvesting in a day more than they can eat in a year."

The Liberian government has permitted him to lease a half million acres of land for 30 years. If he can improve the land substantially in that period, his lease will be extended another 50 years.

Liberian tribesmen have a habit of destroying rich acres of virgin timberland in order to raise a single sparse rice crop. This very timber will be used to make up some of the expense of the venture. That's where the sawmill comes in. After it has been set up, the small crew will be able to process a wealth of raw lumber for sale in American and European ports.

Underneath the timberland lies some of the world's richest soil, according to Le Tourneau, who prepared for the expedition by making airplane flights over the region and extensive topographical studies.

"That dirt will raise anything," he declared. Minerals and other natural resources which lie beneath the surface also will do their part in financing the expedition's work.

Baffu Bay, a bite in the Guinea coast of Africa 100 miles from civilization, will be the starting point for the Le Tourneau experiment. From there, his workers will force their way through a jungle maze that soars to 2,000 feet above sea-level at some points.

The industrialist will be no arm-chair strategist in the undertaking. When the LSM nears Baffu Bay, he will board his converted two-engine bomber for a quick flight to Liberia. There he will meet the vessel and join his co-workers.

Mission Briefs

THE REV. ROBERT I. BROWN, recently appointed secretary of the North Africa Mission, has returned from Tunisia to recruit missionary candidates in the U.S. First visiting Tunis in 1938, Mr. Brown was arrested there in 1942 by the Germans and spent a lengthy period in concentration camps in Italy and Germany. After the war, he returned to Tunis, produced a translation of the Gospel of Matthew in the Tunisian colloquial dialect. In 1950, he and Mrs. Brown succeeded in reoccupying the "holy" city of Kairouan. No male missionary had resided there since 1933. . . . The Rev. and Mrs. Marvin Hensley, missionaries to China since 1919, have established their field headquarters in Honolulu. Their work in the islands will be known as Mid-Pacific Bethel Fellowship. . . . Peter Deyneka, general director of the Slavic Gospel Association, is conducting a world

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They know not that in Jesus Christ is the salvation they need. "How shall they hear without a preacher?"

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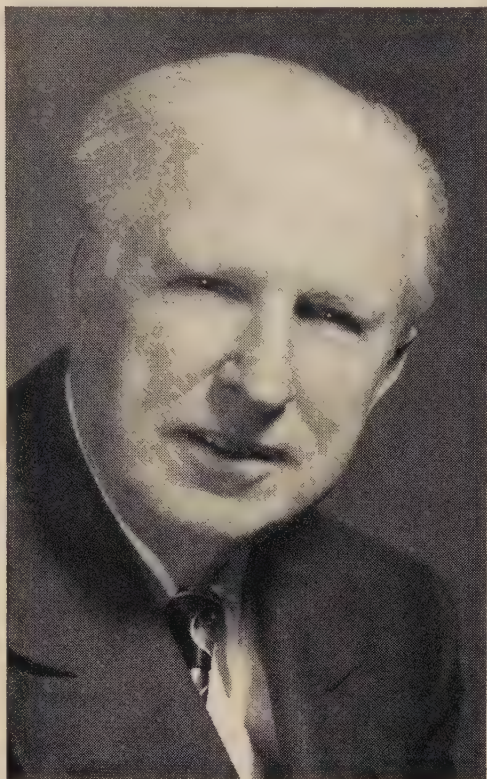
**Prominent leader in the field of Christian Education, Rebecca Price, Ph. D., will complete the
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missionary tour during which he will visit Hawaii, Australia, Philippine Islands, Hong Kong, India, the Holy Land, Yugoslavia, Germany, France and Great Britain. . . . "Now is the accepted time for an all-out missionary endeavor in the Orient," according to Byron S. Lamson, general missionary secretary of the Free Methodist Church of North America. Dr. Lamson has just returned from a two-month tour of mission stations in Japan, Formosa, Hong Kong and the Philippine Islands. . . . The Evangelical Alliance Mission's fourth annual candidate school was conducted for three weeks this summer at Trinity Bible College and Seminary, Chicago. A total of 86-38 men and 48 women—were enrolled in the school.

Preview Experience

A PARTY of 40 young men and women led by the Rev. Oran H. Smith of Santa Ana, California, have spent the summer on the island of Cuba getting on-the-field experience in foreign missionary work.

This unique experiment, now in its third year, has given missionary candidates a real vision of the type of work they will meet when they reach the field of God's leading, it is said. The project is known as the Practical Missionary Training, Inc. Smith is a member of the faculty of the Bible Institute of Los Angeles.

On the way from Los Angeles to Miami, the prospective missionaries from several different schools and colleges, conducted missionary rallies in churches.

Smith formerly served as an assistant pastor at Moody Memorial Church, Chicago.

'Miracle' Credited to Pastor

A MAN raised from the dead. This is the amazing report that is described in recent issues of the *Pentecostal Testimony* of Toronto, and the *Pentecostal Evangel*, U.S. organ of the Assemblies of God.

The reported incident occurred a few months ago after the close of a salvation-healing campaign conducted by the Rev. Harvey McAlister of Canada, in Bangkok, Thailand, in which both Baptist and Presbyterian pastors had joined.

The Rev. Lee Nygiap Sew, Chinese pastor of Bangkok's largest Presbyterian church, reportedly was used of God in restoring the life of Dae Sia Long, another Chinese, long the object of Pastor Sew's prayers and efforts to win him to Christ. A habitual drunkard, Dae Sia Long, was taken to the hospital on December 19 with sharp pains in his stomach. Because he adjudged Dae near death, the attending physician refused to permit him to enter the hospital. Dae was taken back home and at 5 o'clock the next morning stopped breathing in the presence of his wife, four children, and a brother.

Pastor Lee arrived two hours later to find Dae's body cold and stiff, his chin dropped and his eyes glassy. Immediately, Pastor Lee began to cry out to the Lord in behalf of the apparently deceased man. Lifting the shroud, Pastor Lee laid his hand on the man's breast and detected a heartbeat. He put his lips to Dae's ear and shouted, "God gives you back life. Confess your sins and He will forgive you." The tongue in the open mouth began to move and tears flowed from the eyes.

"The tears," said Pastor Lee, "were evi-

dence to me that the sinner's heart was broken and changed." Later, the body began to get warm. That evening, the pastor returned and prayed again with the man. Lee assured the inert form, "Do not fear. God has raised you from the dead." Immediately, Dae raised his hands toward heaven and cried, "O, Lord, have mercy on me and forgive my sins." His eyes then became normal in appearance and he turned to Pastor Lee and recognized him. Then Dae began to praise God. The next day he was able to take nourishment and relate his experience.

Dae said that in the agony of death he seemed to be taken along a strange road where he was met by a terrible looking creature in black cloak. The creature seized Dae and seemed to lead him downward. After an interval, another Being appeared, whom Dae described as the Lord Jesus. When the Lord appeared, the black-cloaked creature released his captive. The Lord then said to Dae: "Go back and tell all that I am coming soon."

Jukka Rodda, Finnish missionary in Thailand, who sent in the report declares: "Late that Saturday night, Pastor Lee came to my home and told me of all that God had done, and requested my presence at the



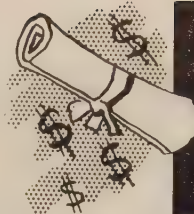
DAE SIA LONG AND PASTOR LEE
A modern Lazarus testifies for Christ

church on Sunday morning. There I saw Dae sitting with his family. The entire congregation was filled with wonder upon hearing the story from the man's own lips. They gave glory and praise to God.

Accompanying the account sent in by Rodda was a statement signed by the Rev. Lee Nygiap Sew, pastor of the Sapan Leang Presbyterian Church, Bangkok: "I am glad to testify that the case of the man raised from the dead, as described by Rev. Jukka Rodda, is true. May all the glory go to God, our heavenly Father, and our Lord Jesus Christ."

Inquiry addressed to the Board of Foreign Missions of the Presbyterian Church, U.S.A., in New York, revealed that officials had heard of the incident but had not yet received sufficient confirmatory information.

In October, News Editor Russell Hitt will report direct to you from Belfast, Ireland.



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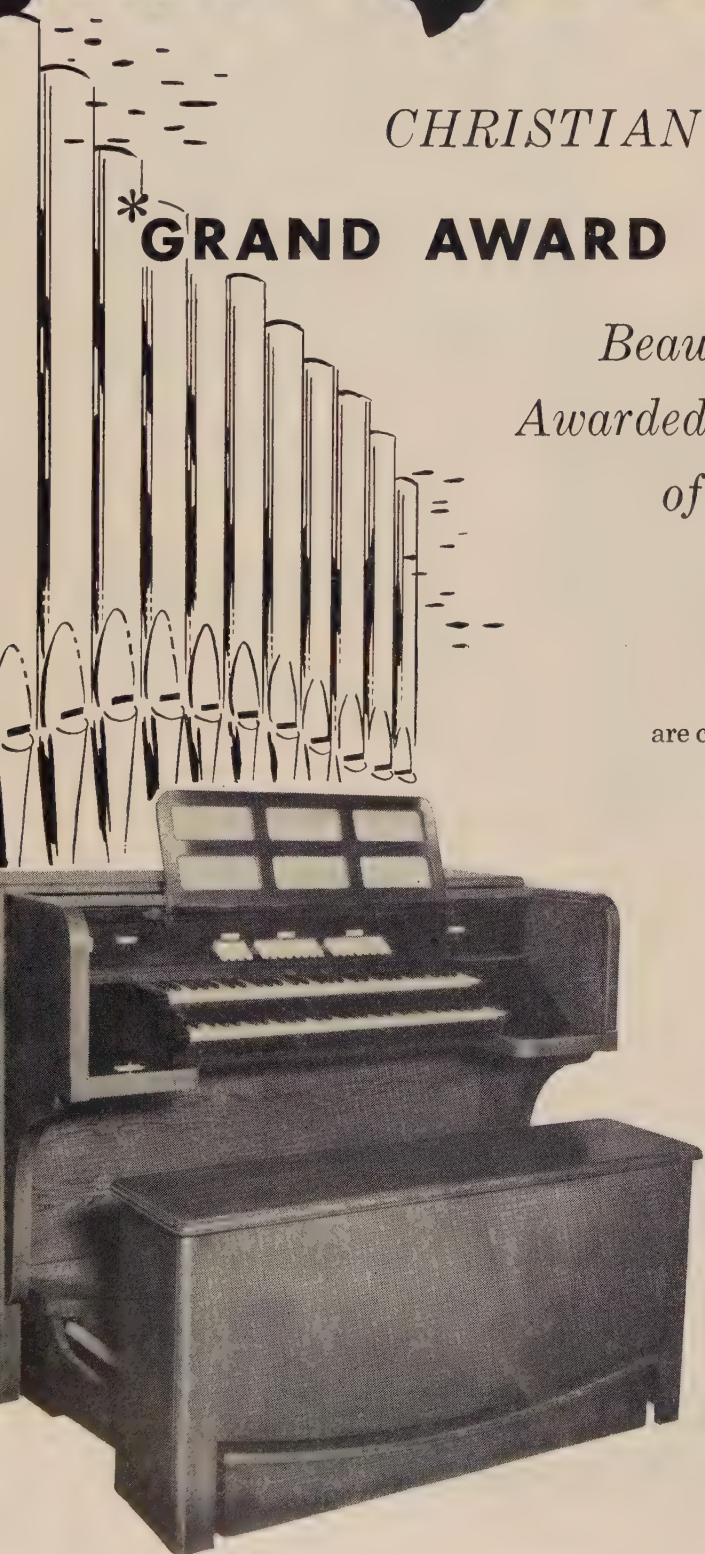
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average attendance of 500 to 799 for the same period; Class C schools—average attendance of 250 to 499; Class D schools—average attendance of 100 to 249; Class E schools—average attendance of 25 to 99.

- 3—Judges will score entries on the following basis: 50% of the total . . . percentage increase in average attendance for the six contest Sundays in 1952 over average Sunday attendance from October 7, 1951 through September 28, 1952. 50% of total—initiative and effort displayed before and during the course of the contest.
- 4—Contest entries must be postmarked before midnight of December 31, 1952 and become the property of CHRISTIAN LIFE magazine.
- 5—Decisions of the Judges will be final.

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PARIS INTERLUDE

(Continued from page 20)

definitely swerved and was plunging northward.

"Thank God," Doug whispered.

Jane said nothing for a moment, and then, absently, "It's too bad that all of our problems aren't averted that way."

Doug looked at her puzzled. Jane turned and walked to the cook house.

Now I must smile, she told herself—radiate so that the psychic natives won't spread rumors that the three of us don't get along. She did smile, but there were no natives in the cook house.

"Doug" she called. "You'll have to round up the bottle-washers. They must've spied the Bataillon."

Doug laughed. "Boy, can they disappear!"

Jane watched him head toward the lava beds that outcropped to the south. He would find them there or hiding in the salt beds to the east. There were no dunes and little grassland to aid them in their act of vanishing, but if necessary they could run as far as the brush country and hide in their own villages.

Jane took the chicken out of a bucket swarming with sand flies, and washed it down. There was water boiling on the open fire. She dressed the chicken and scrubbed a pot to cook it in. Then, arranging the hot stones for the cooking, one of the stones scraped her arm. She winced at the sudden pain. "That's the last straw!" she exclaimed, then caught herself. "Lord, forgive me. I don't mean to be irritable."

Jane worked in the cook house until all the anger, resentment, and shame had subsided. By the time she went back to her own house, she was singing. She sang all morning as she worked. At noon Mildred got up and came over.

"Janie, I never heard you sing before!"

"I had to wait until the natives were gone, you know. I didn't want to frighten them!"

Mildred laughed weakly.

"How's the patient?" Jane asked.

"Fine." But Mildred dropped her eyes to the floor.

"Are you sure?" Jane queried.

Mildred raised her eyes to meet Janie's and it dawned on Jane before Mildred said a word.

"Janie," she hesitated, "I'm going to have a baby."

Jane felt a quick somersault inside but she held on to herself. Mildred looked scared and bewildered. "How wonderful!" Jane heard herself saying.

"But, Jane," Mildred began, easing herself down on the cot. "My doctor back home said that when my babies came, I'd have to stay in bed most of the time."

"Oh, nonsense. You'll be fine." But Jane wasn't listening to what the girl was

(Continued on page 49)

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KXO	El Centro, California	1230	250	8:30 am
KDAC	Fort Bragg, California	1230	250	9:00 am
KECA	Los Angeles, California	790	50,000	8:30 am
KGO	San Francisco, California	810	50,000	8:30 am
KVOD	Denver, Colorado	630	5,000	12:30 pm
KIUP	Durango, Colorado	930	1,000	8:00 am
KGHF	Pueblo, Colorado	1350	1,000	3:00 pm
WMAL	Washington, D. C.	630	5,000	8:30 am
WONN	Lakeland, Florida	1230	250	8:00 am
WHOO	Orlando, Florida	990	10,000	10:00 pm
WGST	Atlanta, Georgia	920	5,000	1:30 pm
WMOC	Covington, Georgia	1490	250	2:30 pm
WDUN	Gainesville, Georgia	1400	250	8:30 am
KGEM	Boise, Idaho	1140	10,000	8:30 am
WENR	Chicago, Illinois	890	50,000	4:00 pm
WMBI	Chicago, Illinois	1110	1,000	6:00 pm
WVMC	Mt. Carmel, Illinois	1360	500	8:00 am
WBIV	Bedford, Indiana	1340	250	8:00 am
KJAN	Atlantic, Iowa	1220	250	2:15 pm
WMT	Cedar Rapids, Iowa	600	5,000	8:15 am
KBUR	Burlington, Iowa	1490	250	7:30 am
KCKN	Kansas City, Kansas	1340	250	8:30 am
KFBI	Wichita, Kansas	1070	1,000	12:30 pm
WKLO	Louisville, Kentucky	1080	1,000	8:30 am
WMTC	Vancleve, Kentucky	730	1,000	2:30 pm
KLMB	Monroe, Louisiana	1440	5,000	8:30 am
WHOB	Gardner, Massachusetts	1490	250	8:30 am
WELL	Battle Creek, Michigan	1400	250	8:30 am
WBCM	Bay City, Michigan	1440	1,000	8:30 am
WTVB	Coldwater, Michigan	1590	1,000	3:00 pm
WXYZ	Detroit, Michigan	1270	5,000	8:30 am
WMIQ	Iron Mountain, Michigan	1450	250	8:30 am
WLIS	Lansing, Michigan	1320	1,000	8:30 am
WMPC	Lapeer, Michigan	1230	250	1:30 pm
				‡ 4:00 pm
WSOO	Sault Ste. Marie, Michigan	1230	250	12:30 pm
KATE	Albert Lea, Minnesota	1450	250	8:30 am
KTOE	Mankato, Minnesota	1420	1,000	8:30 am
KTIS	Minneapolis, Minnesota	900	1,000	\$4:30 pm
KDMA	Montevideo, Minnesota	1450	250	8:30 am
KWNO	Winona, Minnesota	1230	250	8:30 am
KWLM	Wilmar, Minnesota	1340	250	12:30 pm
KXOK	St. Louis, Missouri	630	5,000	8:30 am
KJSK	Columbus, Nebraska	900	1,000	2:15 pm
KCLV	Clovis, New Mexico	1240	250	8:30 am
WTSV	Claremont, New Hampshire	1230	250	8:30 am
WTSL	Lebanon, New Hampshire	1400	250	8:30 am
WKBW	Buffalo, New York	1520	50,000	2:30 pm
WENE	Endicott, New York	1430	5,000	8:30 am
WVOS	Liberty, New York	1240	250	10:00 pm
WINS	New York, New York	1010	50,000	8:30 pm
WARC	Rochester, New York	950	1,000	8:30 am
WDLA	Walton, New York	1270	1,000	3:00 pm
WWNY	Watertown, New York	790	5,000	8:15 am
KSJB	Jamesstown, North Dakota	600	5,000	12:30 pm
WJW	Cleveland, Ohio	850	5,000	5:00 pm
WRFD	Worthington, Ohio	880	5,000	8:00 am
KRMG	Tulsa, Oklahoma	740	50,000	1:30 pm
KFLW	Klamath Falls, Oregon	1450	250	8:30 am
KYJC	Medford, Oregon	1230	250	8:30 am
KEX	Portland, Oregon	1190	50,000	8:30 am
WRTA	Altoona, Pennsylvania	1240	250	8:30 am
WAVL	Apollo, Pennsylvania	910	1,000	4:30 pm
WIKK	Erie, Pennsylvania	1330	5,000	8:30 am
WCRO	Johnstown, Pennsylvania	1230	250	1:00 pm
WKVA	Lewistown, Pennsylvania	920	1,000	8:30 am
WMGW	Meadville, Pennsylvania	1490	250	8:30 am
WCAE	Pittsburgh, Pennsylvania	1250	5,000	8:30 am
WKBI	St. Marys, Pennsylvania	1400	250	9:00 am
KCSU	Provo, Utah	1400	250	8:30 am
WTSA	Brattleboro, Vermont	1450	250	8:30 am
WJOY	Burlington, Vermont	1230	250	8:30 am
WSKI	Montpelier, Vermont	1240	250	8:30 am
WRNL	Richmond, Virginia	910	5,000	8:30 am
KBKW	Aberdeen, Washington	1450	250	8:30 am
KJR	Seattle, Washington	950	5,000	8:30 am
KGA	Spokane, Washington	1510	50,000	8:30 am
KWWB	Walla Walla, Washington	1490	250	8:30 am
WKWK	Wheeling, West Virginia	1400	250	8:30 am
WMAV	Milwaukee, Wisconsin	1250	5,000	1:00 pm
WPTL—FM	Providence, R.I.	91.5 meg.	50,000	2:00 pm

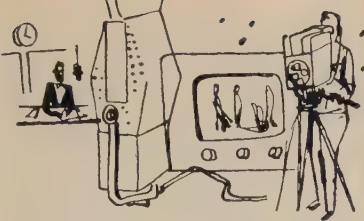
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Light and Life Hour

WINONA LAKE, INDIANA

CHRISTIAN LIFE



RADIO-TV

THEODORE ELSNER
editor



TO AID IN YOUR SELECTION

Radio May Open Closed Churches

SIXTY thousand closed churches could be reopened! How? By radio messengers. The achievements of numerous evangelical radio ministries during the past quarter of a century confirm my conviction. All over America, beacon lights of blessing have been established through this modern miracle of radio. It may be more difficult to open rural churches by radio, but I firmly believe that the possibilities of the "country" church have not been fully developed. Today, more than ever, the "country" church has a strong appeal even to city dwellers.

■ Women must be listening; children, too! More than twenty per cent of the radio sets in American homes are in the kitchen. Nearly twenty-four per cent are in the adults' bedrooms. More than ten per cent are in the children's bedrooms. You will note when adding these percentages that more than half of the radio sets in our American homes are in the kitchen and adults' and children's bedrooms. The newly added sets are being placed in rooms where television is seldom, if ever, found. This proves that women and children are listening to radio more than ever.

One year ago, not quite eighteen per cent of the radio sets were in the kitchen, and only five per cent were in children's bedrooms. It has doubled within one year. This proves that there is an increasing audience of children listening and that these "leaders of tomorrow" should have special gospel broadcasts beamed to them.

■ Approximately twenty-five million homes are reached only by radio. Receiving sets are selling at the rate of one every two-and-a-half seconds, the year round. More than nine million persons have been added to the radio set population thus far in 1952, bringing the total of sets in this country to more than 106 million. There are six times as many radio sets as TV receivers. Twenty-four and a half million passenger cars (more than sixty-three per cent of the nation's automobiles) are now equipped with radios. These statistics sustain that multitudes are listening at home and in cars, so we have not reached the saturation point relative to radio. There should be more gospel broadcasts around the clock at every hour of the day and night.

■ Several prominent Christian businessmen of the Rocky Mountain region recently incorporated the former California organization known throughout the country as the "Radio Gospel Fellowship." Radio Evangelist Al Salter originated this work ten years ago in Southern California and continues as director. He uses portable radio equipment by which he conducts on-the-

spot broadcasts in unusual and interesting places. By reaching into out-of-the-way places, there is a whole-hearted response because the people are thrilled by having the privilege of taking part in actual on-the-spot broadcasts.

■ Station WCBC, Anderson, Indiana, recently broadcast a two-and-one-half hour program from the Annual International Camp Meeting in Anderson, sponsored by Church of God, thus claiming a record for length. The program consisted of interviews and musical solos performed by talent from every state as well as from Canada and Europe.

■ Southern Baptists plan to use television more extensively during 1953, as announced at their 94th Convention recently in Miami. Dr. S. F. Lowe, executive secretary of the organization's radio commission, said: "Fifteen-minute films featuring outstanding Baptist leaders are being prepared for TV."

■ At the 13th Quadrennial General Assembly of the Church of the Nazarene (which convened in Kansas City, Mo.) the following resolution was adopted by the 10,000 delegates of this denomination: "We believe it to be detrimental to the welfare of our homes to listen to or view programs of the Hollywood-type of movies or shows of the vaudeville level.

"We call upon our leaders and pastors to give strong emphasis in Nazarene periodicals and Nazarene pulpits to such fundamental truths as will develop the principle of discrimination between the evil and the good to be found in these mediums.

"We suggest that the standards given to John Wesley by his mother form the basis for this teaching of discrimination, namely, 'Whatsoever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things, whatever increases the authority of your body over mind, that thing for you is sin.'

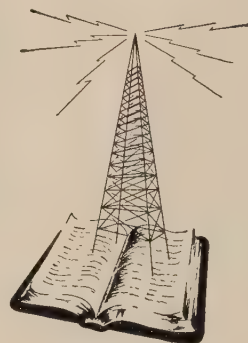
"We are living in a day of great moral confusion in which we face the potential encroachment of the evils of the day into the sacred precincts of the home. . . . We especially recommend that the reading, listening and viewing on the Sabbath Day be consistent with the high standards of holiness in the Church of the Nazarene, and that we do not allow any television program to become a substitute for church attendance."

The delegates recommended that the resolution be published "at intervals during the next four years" in the *Herald of Holiness*, official publication of the church. They also asked that it be placed in the appendix of the *Manual*, handbook of the church.

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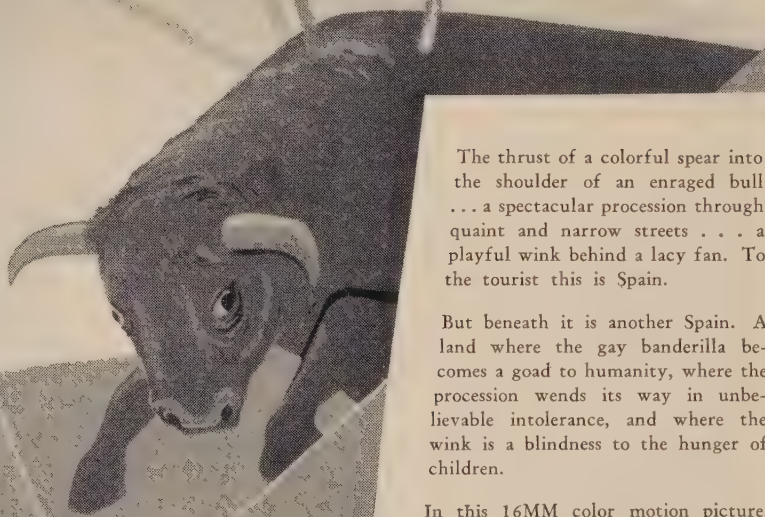
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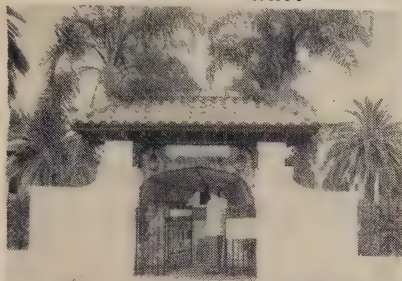
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PARIS INTERLUDE

(Continued from page 46)

saying, she was just filling in answers.

"I didn't tell Doug yet—for that reason." Her voice trembled. "He'll be terribly disappointed if we have to go home."

"Go home?" Jane repeated. "Why home?"

"To be in bed for those months here would put a lot on you, Jane, more than I can expect of you. But when a woman loves a man—" Mildred began to cry.

Jane stood there in the middle of the room, waiting until Mildred could go on.

"Jane, leaving the Sudan is one thing that would take the very life out of Doug."

Jane knew the color had drained out of her face. Without looking at Mildred, she said, "We'll see. Come, I have dinner ready."

When Mildred was gone, Jane walked out to the first of the lava outcrops. The rocks were searing to the touch, but one side of them was shaded now. She wiped the perspiration from the band of her sun helmet and fluffed out her short bobbed hair. It was frightful to have a song and to lose it again. She doodled in the gravelly sand. Maybe this was the answer. It would be a favor to Mildred if they were sent back to the States.

Jane stood up and dusted the seat of her skirt. She didn't feel good about it, but it was the only thing to do. She would check Mildred's medical history and send it all to the field officials.

The natives had not come back to the compound. She went inside the hut and took out the old portable to begin the letter. Studying the medical history carefully, she checked and rechecked it with her medical books. She fought with herself to give a fair picture. "... we have limited facilities here and a limited staff." She X'd out the sentence and started over. She toiled over the letter, with the faulty portable adding to the difficulties, until supper time when she heard Doug coming back with the natives. He was leading them, singing as usual. Jane's head throbbed. She got up from the writing table and dropped on the bed to rest. *What a day*, she breathed wearily, and a few minutes later she was half-consciously telling herself that she was falling asleep.

When Jane awakened, it was because night had fallen on the desert and the chill of darkness was giving way to cold. She could see out of the doorway and there on the desert, beyond the lava rocks campfires were blazing. She sat bolt upright—"the Bataillon!"

Then she saw Doug slipping across the compound. He was going out to scout the camp! Jane could feel her throat palpitating with fear. She looked at her watch and it was past midnight. Was Mildred awake? Was she praying?

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If ever Doug needed a "prayer partner" it was now, she thought.

Doug groping in the darkness—unarmed—a false move would bring them down upon him with shrieks and knifings. Jane could see the blankets trembling as her body shook. She drew her knees up under her chin, keeping her eyes glued on the distant fires and the shadowy forms. Lord, what's the matter? she groaned. *I can't pray!* . . . It's the letter isn't it, Lord? The letter that will rid me of Doug and Mildred. But, Lord, isn't it enough that I should be tortured by the happiness of those two, that now I should have to take care of Mildred who's bringing "his" child into the world?

Then she saw Doug coming around the cook house and crossing the compound. He came to her doorway, "Jane," he spoke in a low voice.

"Yes, Doug?"

"Don't be alarmed by the 'campers'—they're the Tureq."

"Thank the Lord!" she burst out.

Jane stretched out beneath the covers, though still trembling. *The Tureq must've outwitted the "Bataillon,"* she thought. *At least they'll defend us in case the "Bataillon" does show up. How good the Lord is.*

In the morning Jane visited Mildred as soon as Doug had gone about his work among the Tureq. She told Mildred what she had written to the field officials. "They'll probably fly you both to the coast. You won't have to tell Doug until we hear from Murray Stockton."

Mildred was trying hard to suppress the sobs.

"The runner is waiting to take the letter; I'll have to get back," Jane said softly.

She should feel relieved. Although the mission officials would respect her judgment, the decision rested with them. It was out of her hands, yet she felt responsible and uncertain.

Doug was coming across the sand with the veiled tribesmen. She handed the letter to the runner and watched him disappear down the trail, then stepped inside the dispensary where her instruments were boiling. The Tureq would have fresh battle wounds.

It was the week after Jane had watched the runner leave, that she heard him in the courtyard upon his return. She was afraid to open the bulky letter he handed her, and stood looking at it stupidly. She felt a sense of guilt as she had ever since the day the runner left. *But it's too late now,* she told herself. She tore open the envelope and read the detailed message. Before she came to the last paragraph she knew that the board had not decided anything.

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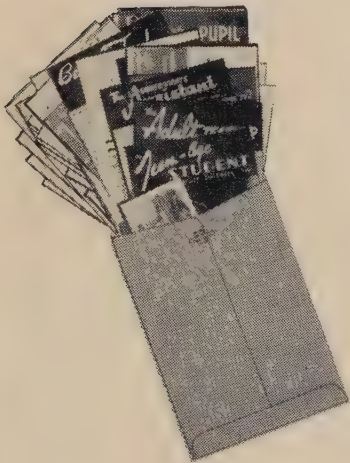
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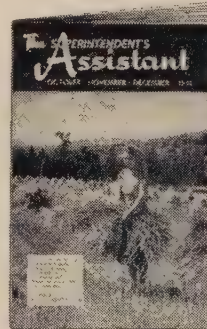
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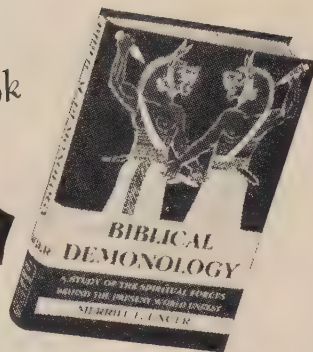
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cision. Situated as you are, you are accessible to air service from Kayes or Bobo, which lessens considerably the possibility of emergency difficulties. We leave the decision with you, Jane."

Sincerely yours in Christ,
Murray Stockton

Jane crumpled the letter in her hand. Stockton is asking too much, she thought bitterly.

Jane walked out of the house and south to the black lava rocks.

"Lord, I want to face up now," she said determinedly. "I surrendered to You, Lord, about going to the field alone. I meant every word that I said back there in that dorm room. But I never dreamed that there would be—Paris." And, before her memories could intrude, Jane forced herself to think of the chapel service that united Doug and Mildred as man and wife. "That settled it, Lord. You know that not for once have I thought I had any right to him since. It was all my own horrible mistake." She scraped her shoe on the baked crust of sand. "But, Lord, wouldn't it be better to have them out of sight? Isn't it the right thing to send them away?"

But the Lord did not answer—there was no peace of heart. "What must I do?" she asked aloud. But the answer was obvious.

Jane walked back to the compound. Gradually her steps lengthened into a stride, carrying her quickly to the hut. The words spilled out on the paper easily and naturally—the temperamental portable cooperating for a change! She read the letter through once, sealed it and called the runner.

She handed the black boy the letter and he returned her bright smile with a show of all his fine teeth. Then Jane crossed the compound to Mildred's house.

Mildred did not hear her come in and she lay there, her hands folded across her breast and her lips moving in silent prayer. Then she sensed Jane's presence.

"Oh, Jane."

"Mildred, I wrote to Stockton."

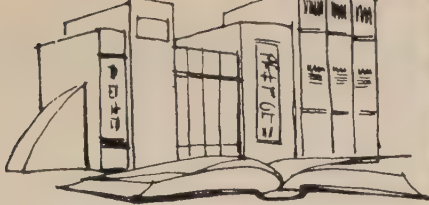
"Yes, I saw the runner." There was painful anticipation in her silence.

"I should have shown you his letter, but—" Jane took a deep breath and spoke slowly to conceal her own emotion, "Apparently the Lord wants you to stay here, Mildred. Nobody can handle the Tureq except Doug, you know. And you have the stuff to stick it out . . . Doug needs a prayer partner." Jane could feel the shining in her own eyes and her heart full of the goodness that comes with finding the right answer.

"Oh, Jane!"

Jane went to the doorway, "Doug!" she called. And strong, smiling Doug came across the compound. Jane returned his smile, "Doug, I think Mildred has something to tell you," she said simply, and walked past him to go to her own house.

END



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This Month's Selections

HURLBUT'S STORY OF THE BIBLE.

By Jesse Lyman Hurlbut. Winston. 655 pages. \$4.95.

THE CHILD'S STORY BIBLE. By Catherine F. Vos. Eerdmans. 705 pages. \$3.95.

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THESE two popular Bible story books are currently appearing in new, handsome editions. Both are reset into large, readable type and parade an attractive array of picture illustrations. Hurlbut's stories, as such, have not been touched. Mrs. Vos' edition, however, has been re-edited, receiving a complete structural and word face-lifting.

Each work portrays a free-flowing, simple literary style which avails itself as profitable for the youngest of readers and listeners.

Both authors give every evidence of their desire to remain true to the Scriptures. The Old Testament narratives are recorded as history, and the miracles are taken at face value. Neither by direct statement nor by implication does either author stray from the biblical narrative.

In many ways these works deserve equal respect. There are a few dissimilar points, however, which cause them to separate in their total effectiveness. One has to do with helps for pronouncing proper names and places. Both have them. Mrs. Vos' guide is located in the back of the book, whereas Hurlbut's helps are in the text itself. Hurlbut's method is preferred.

There is also a point of difference in the significant matter of illustrations. The Vos edition has 24 new, brightly colored pictures of distinction which should make a special appeal to the younger readers. Hurlbut's work, besides the 170 one and two color sketches, has 32 illustrations in four-color, three-dimensional tableaux, modeled in clay, painted and photographed exclusively for this work. This is a neat display of illustrative genius.

The manner in which the two authors handle the stories exhibits two further points of variance. Hurlbut, although remaining true to the Scriptures, seems to confine himself to the position of the narrator, almost to the place of rigid objectivity. Mrs. Vos, on the other hand, besides remaining true to the biblical account, enlarges her position to that of the interpreter and witness.

To illustrate the point, Hurlbut, in telling the crucial story of Calvary, simply says, "And then Jesus died." Mrs. Vos, however, interprets the event and challenges her readers by saying, "It was truly the

very Son of God who died there on the cross of Calvary. He died there for us. He gave His life to atone for our sins. . . . Shall we not love and serve this wonderful Jesus, who finished the work of our salvation upon the cross?"

The second point of difference in the story-telling of these two writers appears in their initial approach to the Genesis account. It appears to be a common practice for writers of books of this nature to launch directly into a description of the days of creation—a method which often baffles the child as to the who, where and when of God. Hurlbut, like the majority, but unlike Mrs. Vos, follows this method.

Here Mrs. Vos deliberately breaks from the general practice. With crystal-clear theological understanding and a simplicity that desires little improvement, she reveals to the child's mind insights into God's eternal existence. His location, knowledge, power, changelessness, goodness, love and providential care. This preparatory material enlightens the child's mind and enriches the stories which follow.

In this field, both of these books are landmarks—and they deserve to be. Hurlbut's book has been around for a long time—forty-eight years. And the publishers are expecting to make the 3,000,000th sale this year. *The Child's Story Bible* is not as old nor has it enjoyed such a breath-taking sale, but it is well on the road to a deserved popularity.

To summarize, whereas Hurlbut's volume excels in general appearance mostly due to its masterful array of illustrations, Mrs. Vos' book is, in its field, unsurpassed in method of approach, theological candor and evangelistic fervor.

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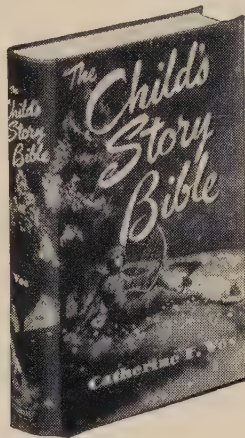
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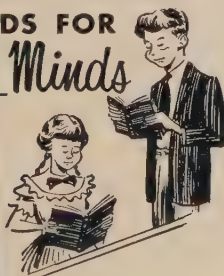
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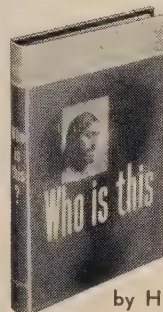
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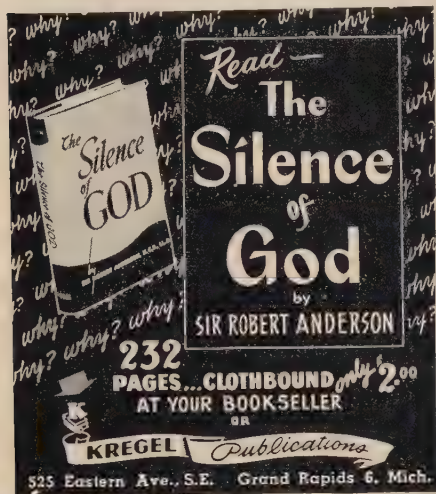
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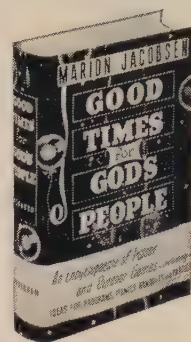
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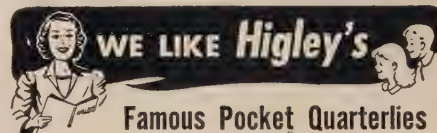
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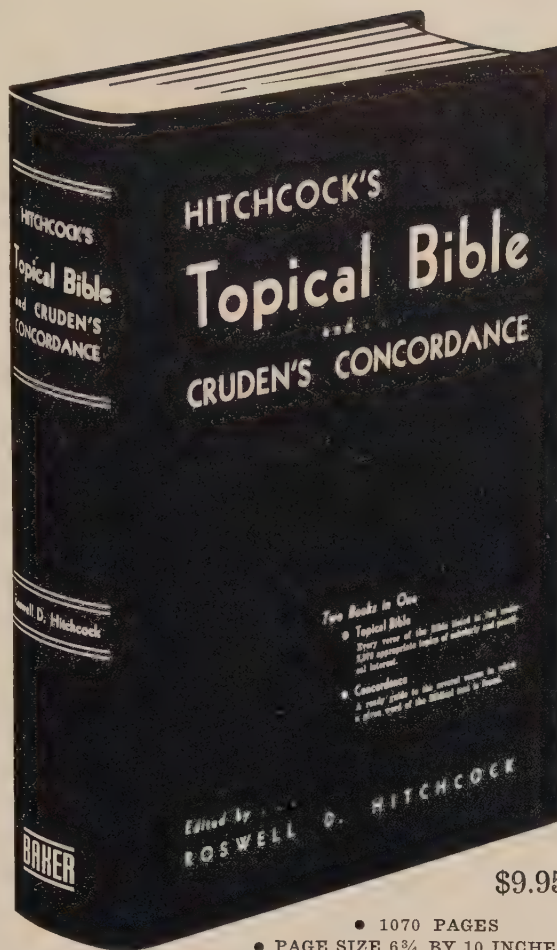
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Christian Business Men's Committee Int'l.: 15th Annual Convention, Atlantic City, N. J.—Oct. 15-19. Write: Donald MacDonald, Room 1107, 10 S. LaSalle, Chicago 3, Ill.

Free Methodist Church: Regional Sunday School Conventions—Pa., Md., Va., Sept. 9-11—Apollo, Pa.; North Central—Sept. 18-20, Mason City, Ia.; Ill., Ind., Ky., Tenn.—Sept. 16-18, Winona Lake, Ind.; West Central—Sept. 16-18, Denver, Colo.; Northwest—Oct. 1-3, Portland, Ore. Write: Free Methodist Church, Winona Lake, Ind.

Greater Chicago Sunday School Association: 13th Annual Convention, Sept. 26-27, Moody Memorial Church, Clark Street, at North Ave., Chicago. Speakers: Dr. Gaines S. Dobbins and Dr. W. Robert Smith. Write: GCSSA, 343 S. Dearborn, Chicago 4, Ill.

The International Congress on Prophecy: November 9-16, 1952, Calvary Baptist Church, New York City. Speakers include John W. Bradbury, Hyman J. Appelman, William Culbertson, A. B. Machlin, J. Palmer Muntz, John Wimlish. Write: American Association for Jewish Evangelism, Winona Lake, Ind.

Minnesota Baptist Conference: Annual Conference, Sept. 5-7. Convention headquarters: Bethel Baptist Church, Duluth, Minn. Write: J. G. Johnson, 1480 N. Snelling, St. Paul 4, Minn.

National Sunday School Association: 7th Annual Convention, Oct. 1-3, Portland, Ore. Headquarters: Civic Auditorium. Write: Russell T. Hitt, NSSA Gen'l. Sec'y., 542 S. Dearborn, Chicago 5, Ill.

Pentecostal Assemblies of Canada: Biennial general conference in Central French Pentecostal church, 1455 Papineau Ave., Montreal, Canada—Sept. 11-16. Write: Rev. Emile Lassegues, 1750 Gouin Blvd. E., Montreal, Que.

Scripture Press: Sunday School Conventions. Teachers' conference, Johnson City, Tenn.—Aug. 19-23; Merriam, Kan.—Sept. 7-12; Sunday School Fair, 434 S. Wabash, Chicago, Ill.—Sept. 20; Loup City, Nebr.—Sept. 26, 27; Kadoka, S. Dak.—Sept. 28; Cooperating with Inland Empire S.S. Convention, Spokane, Wash.—Sept. 29, 30; Aberdeen, Wash.—Oct. 6; Cherry Valley, N. Y.—Oct. 21; Houghton, N. Y.—Oct. 22; Baltimore, Md.—Oct. 24, 25; Plymouth, Pa.—Oct. 27, 28; Flushing, N. Y.—Nov. 3, 4; Southampton, Pa.—Nov. 7. Write: Convention Dept., 434 S. Wabash, Chicago 5, Ill.

Youth for Christ International: Regional Conferences—Eastern Canada. Canadian Keswick Central, Beckwith, W. Va.—Aug. 24-31; Central, Kansas City, Mo.—August 25-Sept. 1. World Congress—Belfast, Ireland, Aug. 10-17.

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He stands at the outskirts of the city. The purity of His face is stained with cleansing tears. Each tear is a symbol of a heart crying out for the sons of men. Not just some inward stirring of philanthropic emotion, but His is an infinite, eternal love pouring out of a vessel soon to be crushed by the very ones over which He is weeping.

He stands today, looking on a world in which a city the size of Jerusalem passes into a godless eternity every twenty-four hours. Tears of deep compassion still are being shed.

Who else will stand revealing a face wet with divine passion, crying out for the deliverance of a sin-sick world?

Christ's call for missionaries remains as crystal clear and challenging as ever. Will you answer the call?

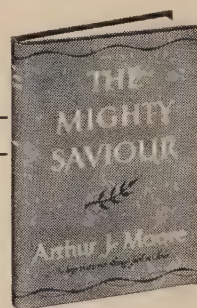
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Arthur J. Moore

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Missionary Program Helps

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rack your brains figuring angles to get us kids to
Sunday School . . .
when if you ask me . . .*

we'll triple attendance

"After all, it's up to us. If we bring our friends to Sunday School, there's a good chance they'll accept Christ as Saviour. Then they'll bring someone else—and you've got the ball rolling.

"Right? So, why not start with us?

"How? Why appealing to our competitive spirit, that's how!

"The way I figure it, we go for the idea of earning awards. Look at the ball games and relays, for instance. In other words, get us into a contest like this year's International Sunday School Attendance Contest, and see our school grow.

"But hold everything—we must be given the tools to do a good job. That's where Scripture Press Service Kit No. 1 comes in! It's packed with such unusual ideas and helps that our Sunday School can't help but be a winner regardless!"

Scripture Press, well-known for its **ALL-BIBLE GRADED SERIES** for the Sunday School, has put some of the best materials together to do the contest work for you. Here's just a sample of what you'll receive:

Article "Why Have a Sunday School Contest" • Feature Article from Christian Life on "The 1952 Sunday School Contest" • Sunday School contest ideas for score board, poster, banners, pennants, etc. • A glossary of winning contest ideas • Sources for contest materials, awards and supplies • Large sample poster • 12-page brochure of \$13,000 in contest awards by Christian Life magazine which your Sunday School can win! • A \$1.00 value . . . only 25c postage free.



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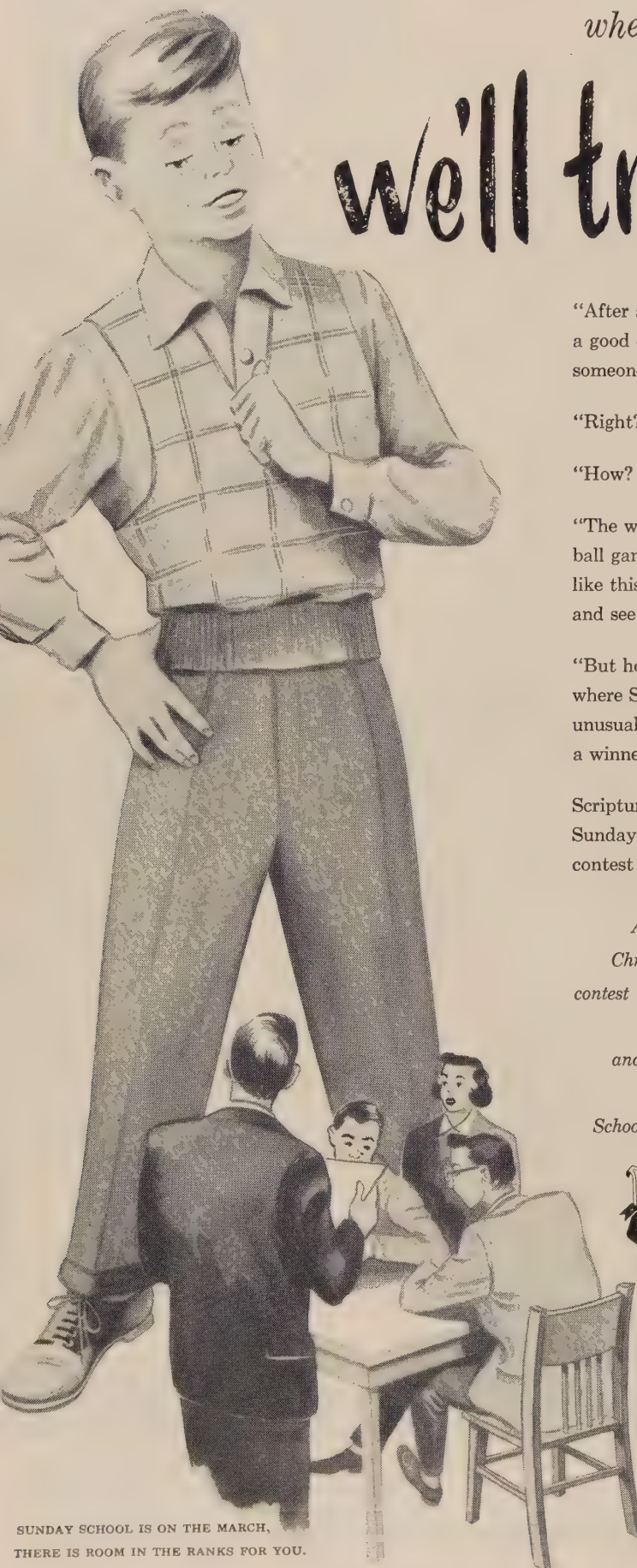
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Series 2 No. 1



SUNDAY SCHOOL IS ON THE MARCH,
THERE IS ROOM IN THE RANKS FOR YOU.

ORGANIZE YOUR SUNDAY SCHOOL

for the contest

Ready — Set — Go . . .

TO GET off to a good start in the Fifth Annual International Sunday School Contest, it is necessary first to have all the teachers and officers filled with enthusiasm and interest. Then it will spread to the others.

Planning is necessary. A well-organized system is of utmost importance. Doing things "decently and in order" brings results. Follow these four important stepping stones

leading to victory:

Line up committees. The first committee to start working will be the publicity committee. It's their job to see that everyone is properly and fully informed about the contest. All the committees will be working closely together, of course. The chairman of the visitation committee will want to supply his group with announcements prepared by the publicity committee to pass

out in the homes visited. The chairman of the finance committee will want to know of the needs of the particular groups. Therefore, a meeting of all the chairman should be planned before each group meets separately.

Perhaps you will do a good job with four or five committees. One church had seventeen, however. (Note our proposed chart which will help you to get a working plan started.) If more divisions are made, and a greater number of individuals are given definite responsibilities and duties to carry out, more enthusiasm can be engendered in the contest.

Make out a calendar of events. Be sure your weekly church bulletins give special

(Continued on page 69)

CONTEST ACTIVITY CHART

COMMITTEES	PRELIMINARIES	CONTEST DAYS	POST CONTEST
1. Publicity	Prepare "First Day" releases and announcements for local paper and church bulletin. Advertise by placing posters and pictures on bulletin board and walls in Sunday school rooms. Choose a historian to keep samples of all publicity, and a diary of the contest. This is not only essential for the scrapbook later prepared for CHRISTIAN LIFE judges, but also for the interest of the congregation. Appoint a contest photographer.	Keep the people informed as to progress of the contest. Use pluggers and gimmicks. Continue to send in announcements and contest news items to local papers. Have photographer continue to take pictures of contest activities for publicity and scrapbook.	Send final release to papers, giving names of winners, photos of final day, etc. Compile pictures, samples of letters, posters, etc., for entry scrapbook.
2. Finance	Purchase awards and necessary supplies and equipment. Set up a budget.	See that supplies and needs of each group are adequately met. Inform chairmen how much they will be allowed to spend.	Reimburse any who paid for contest materials out of personal funds.
3. Visitation	Map out community. Be sure to cover schools in neighborhood. Take a census. Assign teams to different sections equipped with cards and announcements.	Follow-up. Contact absentees. Visit shut-ins.	Continue on indefinitely or instruct teachers to visit their pupils.
4. Transportation	Secure drivers willing to use their cars. Make bus arrangements. Plan time schedule and route.	See that your bus is in good condition. Go after those in out-of-the-way districts. Work closely with Visitation Committee to get names of additional riders. Appoint someone to ride along in the bus and lead in choruses and songs along the way. This will increase enthusiasm.	Determine your needs for continued bus service.
5. Special Features	Secure musical talent and special speakers. Set dates and arrange for "kick-off" banquet and other events.	If you are planning a parade, be sure to check with city officials to make it legal, and organize it well. Plan for the biggest event of all on the final day of the contest.	Don't let the Sunday school enthusiasm slump after the contest. Plan a post-contest event to keep everyone interested.
6. Correspondence and Records	Secure an efficient secretary and typist. Send out cards, notices and letters. Keep accurate records. Get your mailing list up to date. See that your duplicating machines are in good order. Be sure that everyone on the committee is instructed in the operation of the machines. Try to get materials well in advance, considering possibilities of quantity orders to reduce cost.	Decide upon at least one night a week to bring records up to date and to figure percentages of increase. Sunday secretarial duties will be heavy, so assign helpers to aid the regular Sunday school secretary. Keep the correspondence peppy each week. Revise mailing list. Add new names and addresses secured by the Visitation Committee.	Get final poll of records for CHRISTIAN LIFE contest report.
7. Personal Work	Get a supply of Gospels of John and tracts to distribute to those who accept Christ. Plan a Decision Day when a strong salvation appeal is made. Inform teachers of their duties in connection with this important program.	Work with teachers. Record decisions for Christ. Give Bible instruction and help to new converts.	Tally your decision cards for CHRISTIAN LIFE report. Work with Visitation Committee on follow-up work.



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IN THIS ISSUE . . . Be sure to read Grovenor Rust's reviews of films and slides for use in the visual program of your Sunday school and church.



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Make Beginners Missionary Conscious

by **Vanita Kronquest**

THE open-minded, impressionable beginners should have a missionary-minded teacher. Habits formed at this early age will magnify themselves in later years. Every beginner should get a good spiritual start. "Train up a child . . . and he will not depart from it" (Proverbs 22: 6).

To enlarge the missionary prayer life of beginners, there are several methods which can be used to produce effective results.

On an attractive piece of construction paper, arrange pictures of all your missionaries with names and fields appearing below. Hang this display in a conspicuous place. If your missionary group is small, make individual picture albums for each beginner.

The prayer burden of an entire Houston, Texas family was greatly enlarged because pictures of their missionary friends were arranged before them on the living room wall. So impressed were the three small boys of the home, that they asked for a similar arrangement for their rooms. The family now is planning to sail shortly for Africa as missionaries.

Plan special missionary days in which you give details and human interest incidents from the lives of missionaries. Incidents such as the one of an African house boy, who poked a big hole in his teacher's drip-o-lator, because he decided that the type

(Continued on page 67)

HOW TO HELP MISSIONARIES

by **Bernice Carlson Flynn**

HAVE you a desire to help your missionary, but don't know just how? Here are some unique ways in which others are doing it:

Mail out missionary prayer letters. If you can type, your local church will no doubt let you use the mimeograph machine to run off the stencil. (See Interesting Things People Do, CHRISTIAN LIFE, Oct. '51.)

Provide equipment and clothing. One small missionary group is providing shoes for an active son of a couple serving the Lord overseas. A Christian doctor in Rochester makes no charge to Christian patients, but tells them the amount ordinarily charged, and gives them the name of a missionary doctor to whom they may mail the fee. He never questions them as to whether his suggestion was followed, and treats them as paying patients.

Give your missionary a shower. One church did so by filling an umbrella with dollar bills. Another couple, who recently sailed for Portugal, said their nicest shower was in response to needs submitted by request in advance. When they arrived at the church, they were instructed by the head of the missionary committee to go to certain stores: hardware, drug, grocery, department, and personally select the items listed. When they reached the first store

(Continued on page 70)

Let Them Color **DIETZ** Bible Handwork Books

Coloring Bible stories and songs puts meaning into play activities. Appropriate verse below each drawing increases significance. Each book (6 1/2 x 8 1/2 in.) averages 8 outline pictures for coloring, plus picture cover and illustrated envelope.

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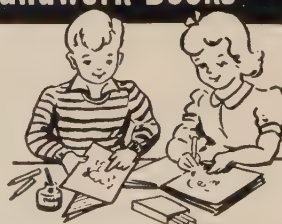
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A vividly marked missionary map is a "must" to keep before the eyes of Christian people.

BRING YOUR MISSIONARY PROGRAM *up to date*

by David White

WHAT'S going on in the far flung corners of the world? Do you have an up-to-date map on your wall which accurately tells the story of foreign missions today? Vast territories recently have been closed to the Gospel, while unknown regions have been penetrated and brought to light. Do you know about these areas? Where are your own missionaries working? What progress has been made? Properly informed Christians are able to pray more intelligently and thus are persuaded to give more generously. A vividly marked map is a "must" to keep before the eyes of Christian people.

To effectively do this, the use of the De-lineascope is valuable in the projection of maps and charts. A great variety of maps can be collected at little or no cost for use in the opaque projector. Maps for special occasions can also be drawn and projected. Maps which are projected can be filed and used repeatedly.

One minister visualized a study book on the History of Missions in his particular denomination. Cellophane slides carried type-written material; maps and opaque pictures carried the burden of the story.

There are many sources of pictures of the various mission lands of the world, such as history and geographical magazines. These pictures give a fine idea of the land and the people. Their customs, dress, and modes of worship are easily understood when pictures are used.

To dress up the map and make it more personal, place pictures of your own missionaries along the side. A line can be drawn designating where they are located, spotted with a cross or a small lighted bulb. Also obtain a globe to have on a stand in your Sunday school department,

or one in the form of a missionary bank.

Up to the minute reports directly from the station where your own missionary is working will stir up keen interest among the people at home. The missionary will not seem so far away, and the reality of his work and needs will be more vividly impressed on the minds of the people, if his voice were to be heard right in the room of an evening service, or at some other church gathering, via a tape recording. In many congregations today month old letters are no longer read. The people are kept informed from the lips of the missionary himself as recordings are sent from a distant shore. Attentively the congregation listens to the one they are helping to support relate his activities, the conditions of the land and the reactions and responses of the people. In this way they are kept in close contact with God's servant on the field, and the part they are playing in the missionary cause is made more significant and vital.

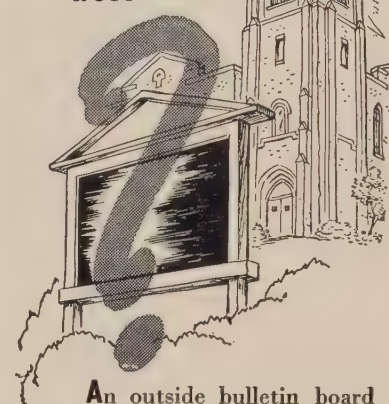
Is your missionary equipped with this effective and valuable tool? It can be used simultaneously to benefit the folks at home, and in ministering on the field.

Great progress in the fields of transportation and communication is also a great aid in advancing the missionary enterprise. Mission boards know the tremendous benefits derived from plane service and are grateful for consecrated pilots who are able to bring supplies and equipment speedily into difficult locations, as well as transporting missionaries to interior and isolated stations. Have you taken advantage of these facilities, which give you greater opportunity to spread the Gospel?

Surely, you will want to bring your missionary program up to date!

END

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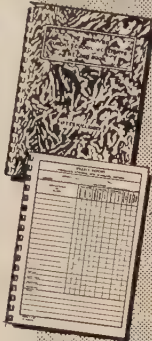
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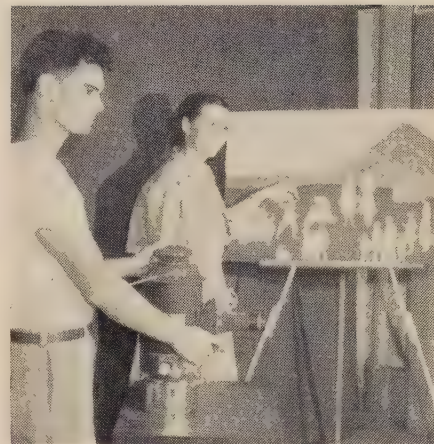


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Visual Aids for the Mission Field

by Jean Rasmussen

THROUGH the years, one of the greatest aids to missionaries, especially those operating in out of the way places throughout the world, has been the "International" projector manufactured by the Society for Visual Education.

By means of this unique single and double-frame filmstrip and slide projector, missionaries have been able to utilize to the fullest extent the modern and proved teaching techniques offered by audio-visual materials. This projector is a completely self-contained unit which is powered by gasoline or kerosene and needs no electricity.

The "International" permits clear, effective presentation of filmstrips and slides anywhere. It is safe, simple to operate, outstanding in performance, and easy to carry. A special Coleman lamp is utilized in this projector which burns 10-12 hours without refilling. Other features include a 5" f/3.5 lens, coated optics, glass aperture plates which release with film movement. The rotating head locks in a vertical or horizontal position.

The "International" is complete with a horizontal slide carrier and adapter, 6 mantles, filter, and an extra generator.

Slide projectors are relatively inexpensive. 300 watt illumination is adequate for the average auditorium. A screen (4' x 6' or 5' x 7') can be made for a nominal sum from white rubber sheeting or heavy cloth and conveniently carried in a brief case. However, many missionaries may have rooms where there is no darkening equipment. They will appreciate the advantage of using a Radiant "Classroom" Screen which permits movie and slide projection in lighted rooms.

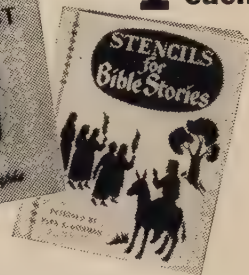
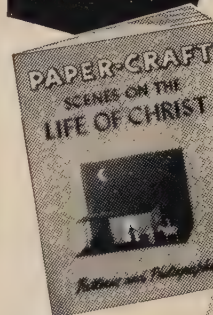
Sets of small 2" x 2" slides take up very little space, and all equipment necessary for a program is light in weight and quick to set up for use. This is another great advantage in missionary work which usually entails a lot of traveling and moving around.

Many missionaries, especially those working with children, now count the flannel board and handy folding easel an almost indispensable teaching tool. But there is

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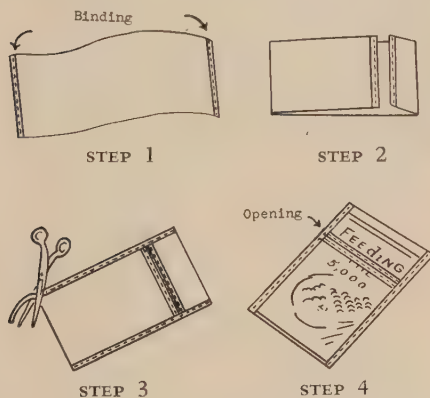
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sometimes the difficulty of keeping intact the flannelgraph figures. Rather than looking through manila envelopes and numerous folders, you'll welcome the convenient idea of transparent plastic folders. They put an end to endless searching.

These folders are very simple to make and cost comparatively little. Unlike the envelopes, they will not tear, take up as much room, and most important of all, you can see through them without taking all the material out, thus eliminating the need for labels.

Three folders may be cut across the width of the material measuring 28" in length and 11" wide. Baste your bias binding to the two ends, then fold over two inches of the top piece. If the fold is made too low, it will be harder to slip in the booklet and figures. Make sure you do the final sewing on the end pieces before you baste on the side binding. Cut the binding for the sides a quarter of an inch longer to allow for a fold underneath. When you have completed the final sewing on the sides, your flannelgraph folder is ready for use.



Visual Aids are great aids on the mission field and you will want to make full use of these "seeing helps" to open up spiritual eyes. END

Personal Gains of Sunday School Work

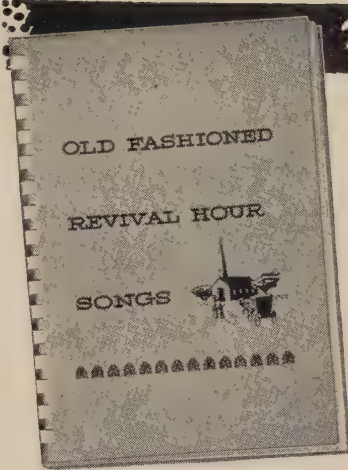
by Ben F. Sheetz

DO YOU ever need something to pep up your Sunday school morale? Most workers do, occasionally, and here is an approach that was found helpful. Begin with the frank question: "Is all my effort really worth it?"

Launching a contest, for instance, entails a lot of good hard work. Committees must be organized, posters made, cards sent out, prospects visited. You have to keep at it! But the results cannot really be measured.

This is what is recorded on the debit side: The teacher must spend valuable spare time in study, research and visitation. He is obligated to be present every Sunday morning. His best efforts often are unappreciated. Frequently hard-earned cash must be spent for reference books and materials. Many who faithfully promise to attend do not appear. Disillusionment and

(Continued on page 70)



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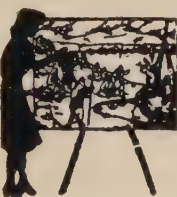
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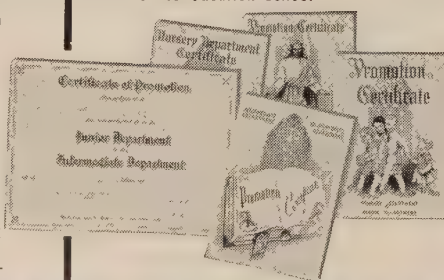
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FINGER STORY

Little Zacchaeus

by Betty Nicholson Muller

JESUS of Nazareth was going to Jerusalem, and on the way He passed by the town of Jericho. In this town there lived a man named Zacchaeus. This is Zacchaeus (Fig. 1).



FIG. 1

The Bible tells us several things about Zacchaeus. The first thing is that he was a publican or a tax-collector. Now a tax-collector is never (shake head) a very popular person, because it is his job to collect money from the people (move hands around as though collecting), and give it to the government. (Move hands to right as though passing over money.) And sad to say, many of the publicans were dishonest. They would collect more money than they were supposed to, and then they would keep some of it for themselves. In this way, they became very rich. Was Zacchaeus this kind of publican? The Bible tells us he was rich!

We know one more thing about Zacchaeus. He was a very little man. That is why we use our little finger (Fig. 1). Most of the men in Jericho were *this* tall (Fig. 2) and Zacchaeus was only *this* tall! (Fig. 3).



FIG. 2



FIG. 3

As we started to say, Jesus of Nazareth was coming to Jericho where Zacchaeus lived, and Zacchaeus as well as the other people in the town had heard many strange and wonderful things about this Jesus—how He healed the sick people everywhere He went. Zacchaeus (Fig. 1) wanted to see Him. But when Jesus was passing by there were so many people crowding around Him that Zacchaeus couldn't get near. Here's the crowd of people, and here's little Zacchaeus trying to see. (Fig. 4, move Zacchaeus around in back of People as though he were trying to see around the crowd.) Why, he just couldn't see at all!



FIG. 4

Well, he may have been little, but he was smart and he wasn't going to give up! There must be some way he could see. Yes, up the road a way was a sycamore tree and Jesus was going to pass right by it! Here's our tree. This is the trunk (Fig. 5) and these are the branches (Fig. 6).



FIG. 5



FIG. 6

Now what did Zacchaeus do? Well sir, he ran up to that sycamore tree and he climbed right up into the branches (Fig 7). This made him higher than anybody, and he could see just fine!



FIG. 7

home!

Zacchaeus was as happy as he could be and he did hurry to get down (have Zacchaeus come down from tree), and the Lord went home with him. All the people began to murmur. (Talk with hand to mouth.) "This Jesus has gone to eat with a sinful man."

Zacchaeus didn't care what the people said for his heart was full of joy. He told the Lord that he wanted to live honestly and help the poor people and not take money that didn't belong to him. You see, Zacchaeus (Fig. 1) believed and his heart was changed. When Jesus came to his home, salvation came too. He found that his Guest was not only Jesus of Nazareth but the Son of God (point heavenward), the Savior and Lord.

Luke 19:10 is an appropriate verse to memorize: "For the Son of man is come to seek and to save that which was lost." END

MISSIONARY CONSCIOUS

(Continued from page 62)

of coffee making was much too slow will cause many chuckles. The coffee-maker is now branded "pour-o-lator" on this particular station.

Then too, there is the native who was so delighted to receive safety pins from his teacher that he later appeared with them, literally fastened into the flesh of his naked waist. Such stories, retold by children to their parents, will help the household to catch the prayer burden.

Arrange a missionary table featuring miniature objects and curios of a particular field. Little cardboard huts with straw pasted on them could represent a native's home. Jungle animals, made of double construction paper, folded at the top, will help animals stand erect. Artificial trees made of dyed sponge, and other scenery could be prepared by a youth group.

Flannelgraph appeal is always good. Purchase enough adult paper dolls to represent each missionary at least once. Paste flannel on back of dolls to make them stick on the board, then, on the original adult doll, super-impose a head photograph of each missionary.

When the missionaries are on furlough, grasp every opportunity to have them speak to the beginners. If possible, have them wear native garb and show curios. Doubtless, some day, a good crop of missionaries will be produced from this group.

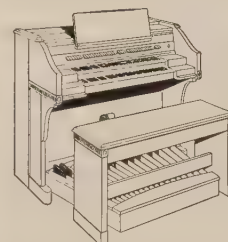
Missionary interest and concern cannot be started too soon, so don't neglect the beginners. END

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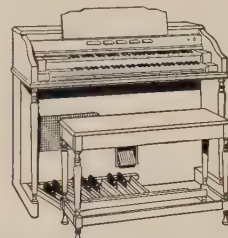
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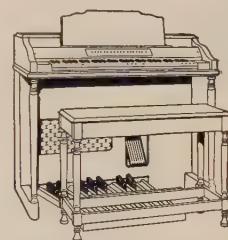
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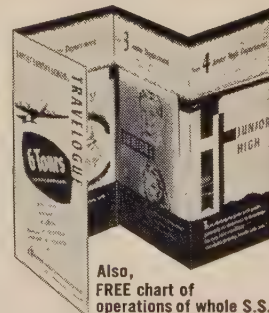
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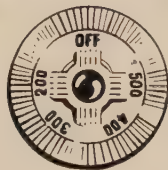
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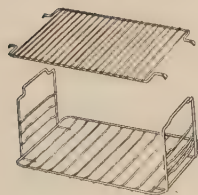
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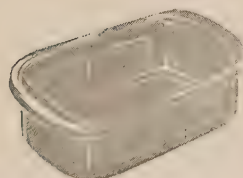
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ORGANIZE YOUR SUNDAY SCHOOL

(Continued from page 61)

notice to the contest. Perhaps you'll want to have a "kick-off" banquet to begin, or a special supper for all those serving on committees. A chart listing the various committees and time of their meetings should be posted on the bulletin board as well as having the chairman of each committee notify the members individually. Be sure to use your local paper. A personal ad can be inserted in the want ad column stating: "Needed—everyone to come to Sunday school at the First Church of your city."

If you're joining in the CHRISTIAN LIFE Olympics and following the "Decathlon" plan of six series of events, you'll want to have these carefully outlined. The first week will feature the 440-yard dash; the second week, the 120-yard high hurdle; third, pole vault; fourth, high jump; fifth, broad jump and sixth, discus throw. Listing the leading athletes in each event (those bringing the most new members) will add interest and excitement to the contest.

During these six weeks you will want to increase your activities by featuring special meetings. Days should be set aside emphasizing various groups and concentrating on the results which could be accomplished if the proper effort and enthusiasm were put forth. For the adults, hold a family day, and a peppy meeting for the youngsters.

Hammer away at visitation. Note the article ("Visitation: Our Forgotten Secret," by Hart Armstrong) on this important phase in CHRISTIAN LIFE, August 1952. Don't allow any of your members to be in the contest race but not running—laggards, just dragging along letting others do the pulling in, knocking on doors and pushing of doorbells. If all are "in there pitching," it will be impossible for you not to win.

Follow-up. Have teachers' weekly reports made out, recording the personal home visits made during the week, telephone contacts, cards sent, decisions made, time spent in lesson preparation, attendance at pre-prayer sessions, participation in outside activities, and special features given, such as flannel-graph stories, object lessons or guest speakers.

To keep the morale high and enthusiasm from waning, many churches have realized the value of "pluggers" during the contest. This keeps the workers working. Prizes can be given along the way for added encouragement to those bringing the most new members. In one church, balloons were handed out to new ones, and brand tags for everyone marked, "Branded for Christ." Give every new person in the Sunday school a warm welcome. But remember, you don't want him just as a visitor or spectator for six weeks, but as a permanent Sunday school pupil and member of your local church.

We want you to gain valuable lives through the CHRISTIAN LIFE fifth annual Sunday school contest. Aim not only to fill all the empty seats, but to push out the walls and expand to the glory of God.

END

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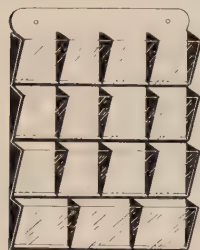
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HOW TO HELP

(Continued from page 62)

they timidly selected the bare essentials in the lowest priced brackets, but the committee suspected this and the salesman saw that they took only the best. After leaving they went on to the drug store. Here the clerk again made them to understand that they were to select not by price but by quality.

If you intend to shower a missionary, do it far enough in advance so they have time to pack their gifts.

Give of your time. One couple wanted to crate a piano, but they found prices were high for packing, and the material not too good. A friend offered to give some time to the job, and with the missionary, he crated the piano with good lumber and plywood that could be reused on the field. This same friend helped them in their packing. His ideas of filling canning jars with soap and lining barrels with packages of napkins saved lots of space.

Reuse your magazines and books you have finished reading, by sending them to missionaries. Some countries will allow printed matter duty free.

Adopt a missionary child. In this way you will make missions personal to your Sunday school pupils.

Invite a missionary on furlough for dinner. If you are unable to help a missionary on the field, you can always extend a warm invitation to them. Many churches are adopting the idea of providing a clean apartment with food supplies for missionaries passing through.

Begin today to help a missionary, if not materially, morally with a letter, and above all spiritually with daily prayer. **END**

PERSONAL GAINS

(Continued from page 65)

lack of recognition must be overcome.

But recorded on the credit side we have: Personal faith in Christ is deepened from the fellowship derived in being about the Master's business. Teaching makes the teacher his own best pupil. Bible characters become alive, and he learns God's Word more fully as he seeks to make it known to others. The teacher or leader is also challenged to live closer to Christ.

Preparing to teach helps one to organize his own thinking. Valuable experience in intelligent expression is gained. Subjects are evaluated according to the way in which they appeal to others.

Contest efforts are always well rewarded and results are seen long after the six-week period is over. Participants gain a deeper insight and a wider interest. Encouragement is given to reach out and beyond the confines of the present enrollment.

What returns are you getting? A few minutes spent seeking an honest answer to the question may help you, as it has helped others, in realizing that one cannot be too devoted to the Sunday school or give too much thought and effort to renew its spirit and revitalize its program. It is the workshop and mainstay of the church. The rewarding results of faithful workers are always far beyond the effort put forth. **END**

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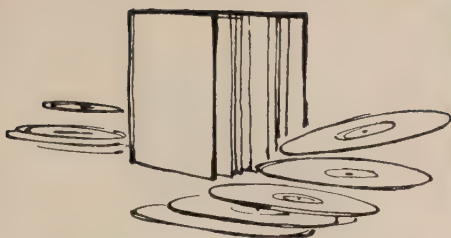
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RECORDS

WENDELL P. LOVELESS
editor



Disc Jockey Questions Answered

IN THE June issue I offered some suggestions to help "Gospel Disc Jockeys" in the way of arranging a suitable program format in which sacred recordings could be used. I am gratified over the response from readers to these ideas.

One writes: "I too am interested in setting up a Gospel Disc Jockey program very similar to the one which you have outlined. However, I am stopped with the problem of sponsorship, and I seek further information and help from you concerning it. Is it wrong before the Lord to have a non-Christian sponsor? If not, do you think the commercial would take away from the message we are trying to put across? These are two questions that I have not been able to settle in my mind, and I would appreciate any thought on the subject."

Because there undoubtedly are others who have these same questions in mind, I am including a brief reference to them in this review. Since my opinion has been asked, I am glad to give it. But I should like to underscore the fact that it is my opinion, and I may be wrong in the feeling I have had upon this subject. I feel that the question of sponsorship of gospel radio programs by commercial interests is not really one of "right or wrong," but rather one of "good or bad taste."

More than twenty-five years ago, when I began radio broadcasting, this question came up for decision. My immediate reaction, and one which has not varied or changed through the years, was that commercial advertising in connection with gospel programs, either music or speech, is apt to be misunderstood and misinterpreted by the "cross-section audience."

Too many unbelievers now think of evangelism as a "racket," and are alert to anything which confirms this estimate. I

tions of the gospel message, and I believe it detracts.

Isn't it sound psychology to reason this way: Since salvation is without money and without price, and eternal life is entirely by grace through faith, and a free gift, why introduce any factor into the presentation of the message which may create, in the mind of the uninstructed listener, the slightest thought of payment or cost, even a subconscious thought? Do you know of any commercially-sponsored gospel broadcast which has been truly effective spiritually? There may be such, but I can't name any off hand.

■ I have just heard six new sides by one of my favorite ensembles singing songs "Western style." I mean the Humbard Family, now recording under the Sacred label. The numbers are *The Son Hath Made Me Free*; backed up by *I've Got A Mansion*, in which the voices of Rex and Maude Aimee are featured; *Peace In The Valley*, featuring Clement and the Sextette; *I Don't Know About Tomorrow* (an especially good production, in my opinion); *When We See Christ*; and *Jesus, Hold My Hand*.

Whenever I hear this Humbard Family sing on record, I always feel that I wish I could know them personally. They seem real, somehow, and they must be nice people to know. They sing like they mean every word of it.

■ Speaking of Sacred Recordings, I want to tell you about two songs under that label sung by Baritone Alan McGill, with accompaniment by the Sacred Record Orchestra. They are *Each Step Of The Way*, Redd Harper's song from *Mr. Texas*, which bids fair to rival Hamblen's *It Is No Secret* for popular favor. McGill does an excellent job of interpretation of this song, and the orchestral accompaniment is really tops. On the other side is Dr. and Mrs. W. Stillman Martin's immortal composition, *God Will Take Care Of You*, in which the singer and accompaniment do an equally fine piece of work. Sacred is to be highly commended for releasing this new set of discs.

■ A few years ago, I heard the first records produced by Super Recordings, one of the smaller producers in the Chicago area. I was interested in their sincere efforts to add something of real value to the libraries of gospel recordings. I know the boys there personally, and believe in them. However, at that time their facilities were decidedly limited, and this was somewhat reflected in surface noise and other engineering defects.



THE HUMBARF FAMILY

don't care how dignified the "commercial," nor how nonchalantly the sponsor's name is introduced, the fact remains that there is an association of sales with the declara-

Singspiration TIME

"Out of this World"

Says Wendell P. Loveless, "One of the most beautiful gospel duets I have ever heard on wax is the one Singspiration has just released of Rose Arzoomanian and Al



SMITH

Smith singing *I've Discovered the Way of Gladness*. Not only is the song itself a grand one but the blend of voices and the interpretation given it are far, far above the average. I nominate this one for a 'Gospel Recording Hall of Fame'."

Duet by Rose Arzoomanian and Al Smith:
3095 I've Discovered the Way of Gladness
Jesus, The Very Thought of Thee
(Soprano Solo)

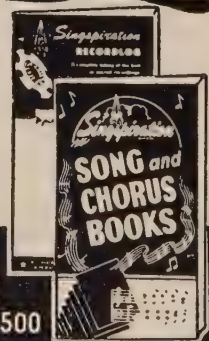
Singspiration Has Taken Over the Recording of the Old Fashioned Revival Hour Quartet

- 4045 Saved By Grace
- 4046 Swing Low, Sweet Chariot
- 4046 Just As I Am
- 4046 Pass Me Not
- 4047 Meet Me There
- 4048 When They Ring the Golden Bells
- 4048 Tell Me the Old, Old Story
- 4048 Stand Up, Stand Up for Jesus
- 4049 Nearer, Still Nearer
- 4049 In the Secret of His Presence
- 4052 Jesus Is Mine
- 4052 In the Hour of Trial
- 4057 I'm a Pilgrim
- 4057 How Sweet the Name of Jesus Sounds
- 4064 Each Step of the Way
- 4064 God Will Take Care of You
- 4065 Rock-a My Soul
- 4065 Wayfaring Stranger
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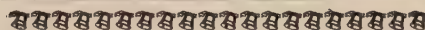
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One album is by The Messengers Quartet — Virgil May, Wilmer Oyer, Chester Long and Orle Roeschley, who do most of their public singing in the Peoria and Flanagan, Illinois, districts. They sing unaccompanied, but I believe that their work would be more effective with the right kind of instrumental support. Their voices are not sufficiently trained and satisfactorily blended to do without accompaniment. Public singing is one thing; singing for permanent record on wax is quite another. The album includes *Where Could I Go But To The Lord?*; *Lead Me To That Rock*; *Just A Closer Walk With Thee*; *Hide Me, Rock of Ages*; *Can He Depend On You?*; *What A Savior!*

■ What recorded materials have you found most effective in ministry to boys and girls, in daily vacation Bible school or elsewhere? Let me know, please, so that I may share the information with all our readers. Let's make these columns a clearing-house for practical, helpful hints and suggestions.

MISSION BOARD

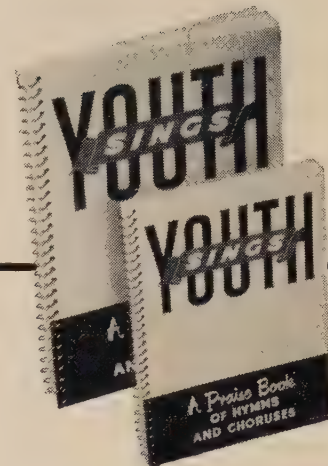
(Continued from page 17)

nances, that the independent board finds this to be their greatest need, while the denominational bodies report their finances, although not over abundant, are adequate. Perhaps this is why Dr. Robert Hall Glover, former Home Director of the C.I.M., missionary and author, pointed out that the independent missionary is the most dependent of all. Because of this unbalanced situation, another Christian leader cries out against the narrow denominational interest as a hindrance to the work of world evangelization.

In spite of all these pressing problems, the number one consideration of mission boards today seems to be the fast changing world condition and the conflicts waging in various zones. This, of course, vitally affects the boards as well as the lives and work of individual missionaries.

The China Inland Mission, in particular, has experienced a tremendous upheaval in recent months and faced serious problems in the readjustment of experienced China missionaries to other lands and languages. Many are being transferred to serve in Japan, the Philippines, Thailand, Malaya and Indonesia. Although China is now closed, there are more than 200 million people still accessible in the Far East.

The pressure of these crisis days is particularly heavy due to the rise of nationalism, the advance of Communism and opposition of the Roman Catholic hierarchy. Problems due to anti-Protestant activities are keen in South America,



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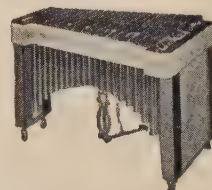
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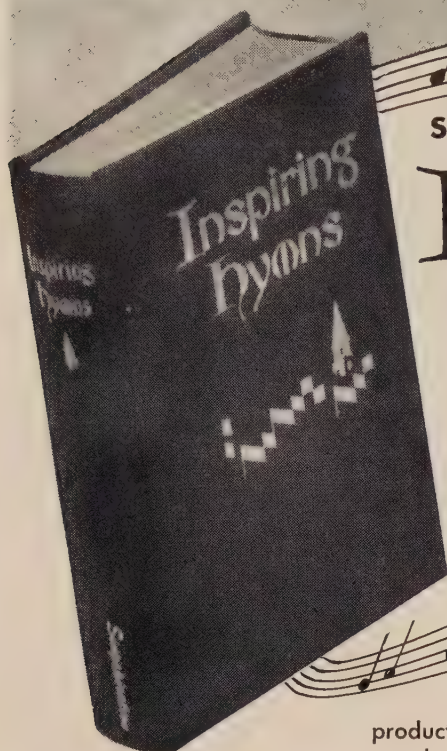
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Spain and other regions. Also, there is the changing racial attitude, particularly in South Africa, and exploitation of backward peoples by the more advanced nations who supposedly have been fully Christianized. That is why it is important for boards to make provision for the training of a native nucleus, helping them to establish and support their own local churches, and getting missionaries to practice indigenous principles on the field.

Finally, considered of prime importance is the basic problem concerning constituency. It was brought out that there seems to be an appalling lack of knowledge on the part of some. The proper grasp of work on the field is not realized in too many cases. Pronouncements are given forth by those considering themselves authorities, but often true

Faith lights us through the darkness to God.

facts are unknown and what is set forth can hardly be supported.

Also, there is the problem of nervous temperaments which cause tension among workers. The solution is not found by merely looking upon this with disdain or by-passing it as a necessary evil. It does not always involve a strictly spiritual maladjustment, but because of the heavy demands made upon the workers, the strain of enduring the opposition caused by the ever-present enemies of the Gospel is evident. Members are overworked and find their responsibilities and problems at times unbearable.

One may ask: "Just where do I fit in?" Pastors and people alike need to heed the request of these workers to be held up in prayer. Support should be assigned to the general fund of a mission board as well as to specific missionaries. Mission Boards state that if more of this were done, money for buildings, the opening of new stations and furthering the entire work would go forth more speedily and systematically. Christians must recognize that mission boards are vitally necessary to the individual missionary, they point out.

Proven by years of experience in the work, the boards are worthy of confidence and support apart from personalized giving. Perhaps some consider it not nearly so glamorous as supporting "live" missionaries, but it is a necessity that the mission boards' overhead expense be met and the need of the "home office general funds" be supplied.

David H. Johnson, general director of The Evangelical Alliance Mission, summarizes the present duties of Christians concerning missions: "Friends in local churches should combine a spirit of intercession with increased sacrificial giving. If we all do just a little bit more here at home, the Lord can accomplish much more on the foreign field." END

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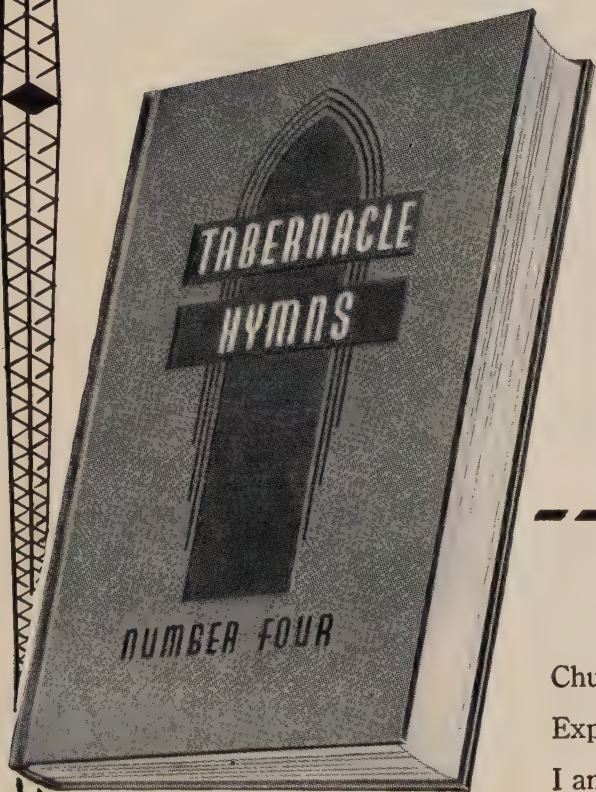
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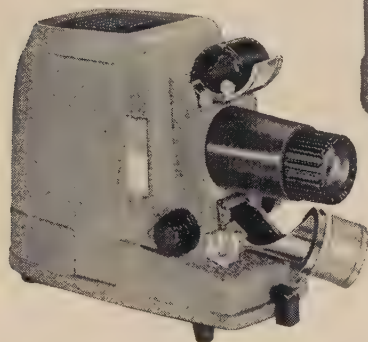
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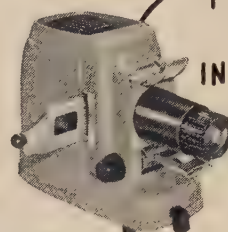
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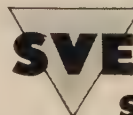
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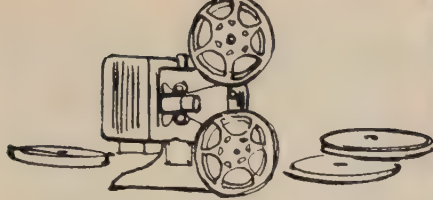
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FILMS

GROVENOR RUST
editor



YOU CAN USE EFFECTIVELY

Film Emphasizes Neighborhood Evangelism

THE child and the arm of the church that ministers to him have for many years been avenues used by the Lord to enter into the home life of many families. A film recently released to the public by the Missouri Synod Lutherans uses both of these avenues to gain an entry for the Gospel among the good people who will see it.

Entitled *Tammy*, this 40-minute, black and white film opens on a doll buggy-boy-on-bicycle accident sequence which introduces the little girl for whom the picture is named and thus sets the trend of the story. It is essentially a conflict between self-sufficiency and dependence upon God in the home.

Tammy, a Christian neighbor, and the Sunday school are the vehicles by which her parents are brought to see their need for a personal relationship with God. The story has a very sincere and rather solemn feel to it as it tells how an accident befalling *Tammy* on a church stairway provided the sad jolt to allow an entry of the Gospel to the hearts of her father and mother. It is an interesting film story that is reasonably true enough to life to give its message credence.

There is strong emphasis on personal neighborhood evangelism and the responsibilities individual Christians bear with respect to their neighbors and friends. The film also points up the error of blaming God for our own stiff-necked behavior. In addition, there is a pronounced highlighting of the Sunday school as a major evangelistic agency of the Christian church.

Technically, this picture is good. Those playing the adult parts do so convincingly and the child parts are rather free from the "little actor" aspect often run into with films employing children.

It can be used to arouse more interest in children's work and also to point out that many times a child provides the only access to a home and agnostic or careless parents. The picture is available from Concordia Publishing House or any of several local film libraries near you.

■ Bob Jones University's Unusual Films unit has released a second film sermon delivered by Dr. Bob Jones, senior. This one, entitled *You Can't Win*, is in black and white and runs for 40 minutes. Its central theme is that sin is not hid from God and that it collects a toll for passage along its broad way.

The film opens with Dr. Jones in the pulpit, and then shows a series of illustrations for the sermon. Return to Dr. Jones is made between each of the dramatized stories. Some of them are quite well presented, but others have tinges of an amateur play.

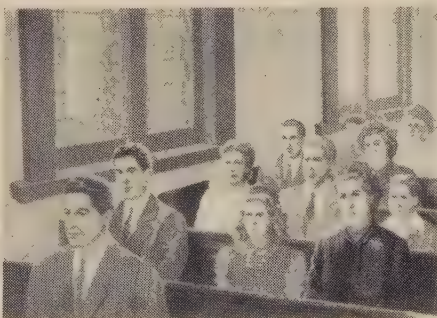
The second illustration seems to take too much time for one as simple and comprehensible. Another, concerning an old man, weak and very aged, is not convincing because the actor playing the part is obviously a fellow of college age or thereabouts. Probably the best one of the series deals with a youngster in a country school who volunteered to receive punishment for a classmate who was to be flogged.

It is rather satisfying and well done. There is no plot continuity to this film such as should be if one were dramatizing a single story. However, this is no fault or criticism since it stems from the format used for this type of film.

Wide use in evangelistic work with general audiences can be made of this film. It would probably be effective shown in a gospel tent at a state or county fair as well as in churches or other more formal locations. Write Bob Jones University for rental information.

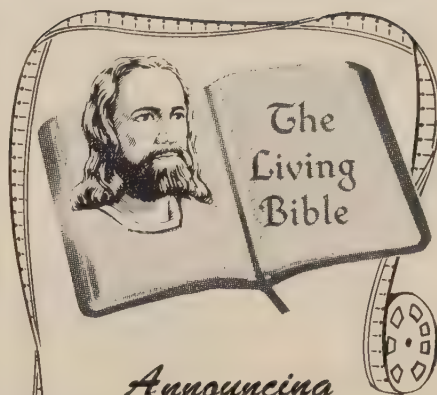
■ Church-Craft Pictures has released a new color filmstrip entitled *Gideon*, under the heading of Broadman Films. This strip tells the story of Gideon's call and leadership of Israel to deliver the nation from the hand of Midian.

The pictures are well drawn, artistically colored and all captions are very sharp and clear. Design of the strip is such that the teacher has enough leeway to make his personal touch a really important part of the lesson. It is most suitable for the upper primary and juniors. It will add 25 frames of assistance to teaching a good lesson on one of the judges of Israel. Purchase can be made from Church-Craft or religious audio-visual dealers.



THE LORD'S DAY

■ Two other Broadman Films produced by the same firm are, *The Lord's Day* and *The First Disciples*. The former provides a well-illustrated study of the background and origin of the Lord's Day. In addition, it presents pictures and captions designed to aid the teacher in teaching what Scripture indicates regarding observance of Sunday as a day of worship and Christian serv-



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ice. Its 25 frames are well done in good color and promise to be of much help in meeting this subject area. The latter one is a 27-frame color study aid to provide a helpful teaching tool when learning about the choosing of the first six disciples. Emphasis in this one is upon the greatness of their discovery of Christ and their making Him Master of their lives.

This slidefilm has a strong devotional appeal as well as being a useful aid to the daily vacation Bible school teacher or leader. Its wide useability suggests it as a fine addition to any church library. Both of these are obtainable from the producer or other suppliers, locally.

■ Two black and white filmstrips dealing with home life have been sent for review by Church-Screen of Nashville, Tennessee. These are composed of cartoon-like sketches and live photography so arranged that they develop a high level of interest for the group using them. Both are designed for youth groups as aids to discussion of problems in a practical way.

Making Home a Happier Place takes the family circle by individuals, mother, father, younger children and older children and discusses plus and minus values about these that work either against or for happiness in the home. Such things as love, appreciation, helpfulness, finances, attention, and so on are covered. There are 71 frames in all.

Getting Along with Your Parents is a 37-frame production for the teen-age group leader. It brings up a series of very practical subjects such as dating, rooms, family car and general home-mindedness in a cooperative way. Most of the things discussed are of much interest to young folks and will meet with serious thought when this strip is shown.

Both of these slidefilms, however, fail to take advantage of the subject matter as a real opportunity to teach practical Christianity as applied to everyday life. The fact that family devotions and worship at home makes home a happier, more satisfying place in respect to the first slidefilm; and that a personal, Christ-centered life makes for happy teen-age-parent relationships in respect to the latter strip, are facts not mentioned at all.

These would have been excellent and very helpful filmstrips if more attention had been paid to spiritual values in both of them. If a leader of church young people will make up for these omissions, he will find them to be very helpful for use as the problem frame-work. Write to the producer regarding purchase information.

■ Many church leaders have expressed a desire to have filmstrips of some Moody Institute of Science motion picture sequences. Recognizing this demand, Moody Bible Institute has made available eight superb color filmstrips in a set entitled *Sermons from Science*.

Any one of the eight titles may be purchased individually. *House of Clay* gives 73 frames to the wonders of the human body and points out God as the great designer. *Flying Wonders* presents a 50-frame story of the marvels of the bat showing God's provision for this humble, blind creature. *On The Beam*, also in a 50-frame length

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strip, discusses the marvels of bird migration and their uncanny ability to navigate thousands of miles. *Fish Out of Water* shows the amazing spawning habits of a tiny fish, the grunion—another testimony to God's marvelous handiwork. *Backyard Mysteries* takes 55 frames to remind us that the common things are also marvelous creations showing forth God's constant care for His children. *Everyday Treasures* in 50 pictures utilizes the wonders of crystalline substances to again demonstrate God's constancy and greatness as loving creator. *Invisible Miracle* takes 50 of the fine snowflake scenes from its motion picture parent to help you show more about the kind of a creator our Lord is. A drop of water provides the material for *God of the Little Things*.

All of these are as good as the world-famous films they came from. The pictures selected for these strips were good choices and will hold the rapt attention of an audience. The first five titles came from the film *Dust or Destiny*, and the rest were taken from *Hidden Treasures*. There is one substantial manual containing the narrative script of each filmstrip.

The success of this first set has prompted the release of a second set of eight filmstrips from other famous Moody science films. They are even finer than the first ones. The titles of these new strips are: *Business in Great Waters*, demonstrating marine wonders; *Beyond the Stars and The Big Eye*, showing some concepts of God's infinite universe; *Power Unlimited* and *God's Building Blocks*, both taken from *God of the Atom*; *Fish That Talk*, another on marine life from *Voice of the Deep*, and then two on floral wonders, *God in Our Garden* and *Desert Treasures*, the latter from *Hidden Treasures*.

The usefulness of these slidefilms will extend beyond the Sunday school and D.V.B.S. into the public school and other similar educational areas. They present accurate scientific information in its logical and correct frame of reference, God as Creator of all. These are available from Moody Bible Institute's film department or by purchase from authorized Christian film libraries and audio-visual service depots. END

OPERATION HEARTACHE

(Continued from page 26)

ited the leprosarium where there are more than 1,000 lepers. The children of the lepers still uninfected live on the same compound, but separate from their parents. This institution is supported by the American Mission to the Lepers and is operated by the Presbyterian Church. The bright singing of these children helped lift the oppression which I felt after having seen so much sorrow, hunger, devastation, and sickness within the short compass of one afternoon.

That evening we visited the Presbyterian Mission compound and met a number of GI's who had gathered for their weekly fellowship. I learned much from Brother F. R. Kinsler, Bob Rice, and James Phillips, all U. S. A. Presbyterian missionaries. They related how that they had almost 500 students



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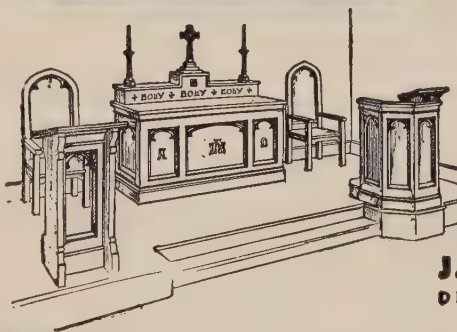
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jammed in their Bible school now, partly occupied by the American troops. They said that about 150 of the students live in one missionary residence, even sleeping in the bathroom on boards that they have put over the tub.

I was keenly interested in the story related by Mr. Kinsler about the Bible Club movement which is spreading all over Korea. Organized by him some time back, it seeks to reach the children, most of whom cannot go to school. The movement is based on Luke 2: 52 and stresses the four sides of the Christian life: physical, mental, spiritual and social. The youngsters meet for about three hours each day. Already more than 150 clubs are in existence with about 15,000 children. In Seoul alone, there are thirty war widows who find outlet for their energies each day by teaching two or three thousand children. I saw many of these clubs in action in various parts

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of the country. They set a wonderful pattern which could well be duplicated in other mission fields of the world.

When I learned that Harold Voekel, Presbyterian missionary now serving as Chaplain to the POW's, had been transferred from Koje Island to a POW camp about thirty miles from Taegu, I was anxious to visit him there. I arrived too late to see the crowd that had assembled for worship that day. He estimated that there were at least 2,500 present. As we sat in Voekel's tent in the evening, we could hear in the distance thousands of prisoners singing one of the old hymns. We walked outside to hear more clearly. Harold exclaimed in his inimitable way, "Hallelujah! That's the indigenuous church for you. These things would go on if there were no missionaries in Korea. When visitors from America come, I take them to the early morning prayer meetings attended by 6,000 POW's."

The prisoners of war don't become Christians because it is the popular thing to do. In fact, it costs them to take their stand for Christ. One of the young men who graduated from the correspondence course has already been killed by the Communist prisoners because of his faith in Christ.

The story of what God is doing among these prisoners of war is a modern miracle. Voekel showed me a report of his thirteen months' activity in the Koje-do POW camp. When it opened, there was a Christian constituency of 2,261. At the end of April 1952 there were 15,062 Christians. They baptized 2,266 and had enrolled almost 10,000 in their correspondence course, of whom more than 2,500 had graduated. His report

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revealed that in May 1951 they opened their first Bible institute with thirty-eight students. A year later they had fifteen institutes with 3,383 students. Six hundred forty-two have signified their intention of entering the Gospel ministry upon their release.

I was anxious to find out what the existing missions operating in Korea plan to do to help meet these tremendous needs. The Methodists, I learned, expect four new missionaries within the next six months. Five or six women will be coming later. The Presbyterians have about 3,000 churches, but more than 400 of their ordained ministers were martyred.

The Oriental Missionary Society reported more than 300 pastors and Christians martyred. They are hoping to have four new couples, but have never had more than six missionaries in Korea at one time. Brother Haines reminded me, however, that in spite of this fact, they have been able to build about 400 new churches throughout this land. The Southern Baptists who have recently come to Korea, now have three missionaries and are asking for twenty-seven new ones in the next year, reports Rev. Rex Ray. The Independent Board of Presbyterian Missions has four missionaries on the field and is carrying on a vigorous program of evangelism in the POW camps, a radio ministry, a medical work, and the training of national leaders.

In response to my question, "What do you consider the greatest need of Korea today?", almost invariably the reply was, "More missionaries," or "Christian literature."

"There are 25,000 villages without churches and almost no missionary doing full-time rural evangelistic work," said one of the missionaries.

Although the missionaries and nationals pointed out that there were many needs in Korea, such as the war orphans, widows of martyred Christians, the rebuilding of bombed and destroyed churches and Bible institutes, providing food for the starving, there seemed to be general agreement that one of the most urgent needs, and one that would contribute most to the spiritual rehabilitation of Korea, is Christian literature.

It was pointed out that during the Japanese occupation, the printing of Korean literature was discouraged and the Church was persecuted. After the 38th parallel, some efforts to provide the literature needed were put forth, only to suffer terrifically from the damage of war.

The Church in Korea today has no equal for spiritual vitality and Christian courage. Ravaged by war, weakened by famine, scattered by persecution, she refuses to succumb or give up the good fight. As one national leader said, "You American Christians hold the key."

It is not what *can* we do, but what *will* we do for Korea NOW? **END**

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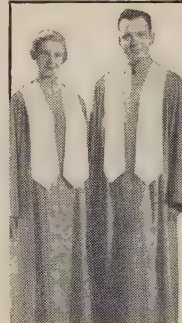


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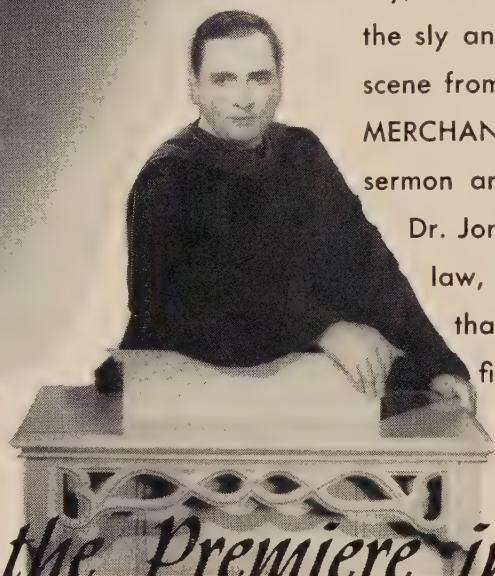
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RECOGNIZE A CALL

(Continued from page 23)

several years, but if we are surrendered, yielded, and make the reckoning real, we shall hear the voice of the Holy Spirit saying to us as to the early church of the first century, "Separate me Barnabas and Saul for the work whereunto I have called them. So they being sent forth by the Holy Ghost departed and preached the Word of God." It was approximately fourteen years after Barnabas and Saul were converted before the Holy Spirit gave them the "go" sign which sent them forth to the regions beyond.

The valley will then be consummated in a glorious, victorious ministry which will snatch souls from the burning, establish churches, train national workers, and develop the Kingdom of Christ in ever-widening circles until Jesus comes. The voice, the vision, the valley should be experienced by all who are born again so that all may share in world-wide missions. Some will be called to pray or preach, others to give of their silver or to give themselves.

While visiting a family in Mansfield, Ohio, I discovered the parents had a grocery store and supported their own missionary. Three children graduated from Nyack and are out in full-time Christian service, one a pioneer in the jungles of Colombia, South America. The mother was called to be an intercessory missionary and each morning would spend time before the Lord for His servants laboring in distant lands. She had gathered material on just about every name in the prayer calendar and could tell about their personal work, national workers, converts and vision for further progress. She was called to pull down strongholds the world around, and only eternity will reveal the victories won in the prayer chamber.

A few weeks ago we were in Indianapolis visiting a church whose pastor's master passion is foreign missions. When he took up his pastorate seven years ago, the church was giving \$2,900 for foreign missions. Last year the church pledged \$26,000 and paid in \$28,800. This year the pledge is \$31,500. Each Wednesday afternoon the men of the church gather after work to fast and pray for foreign missions until prayer meeting time. They are asking God for \$40,000 for foreign missions this year. During his ministry, funds have come in for a larger church building and the congregation will move in free of debt. He heard the voice to live and love and labor for foreign missions in the homeland.

In Toronto, we were having fellowship with a retired businessman. He told how as a boy he took up a position in a biscuit factory to sweep the floor and run errands. While still young he caught



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the vision of a lost world and gave as his first annual pledge for foreign missions \$60. As God blessed him financially, he poured funds into the missionary treasury. He had caught the vision, heard the voice and by the "sweat of his brow" in that factory he was winning souls for Christ over there. He eventually became president of that biscuit company and when he was eighty years of age he could show by the account he had kept with God that he had given to foreign missions \$467,000.

Out on the borders of Tibet we visited a Tibetan home, and after being ushered to the highest place and hottest spot on the dry mud bed, we were reminded by our host of the many times the pioneer missionary, the Livingstone of Northeast Tibet, had sat on that very spot expounding the Scriptures. He then exclaimed with a look of wonder in his eyes, "When our foreign pastor looked on us with such love and explained the way of eternal life so clearly, we almost thought that Jesus Christ Himself had come to visit us."

He had heard the voice, caught the vision, gone through the valley, and now, gloriously, victoriously, the risen life, hallowed presence and triumphant power of the Son of God was manifested to the salvation of souls and the satisfying of the travail of His soul.

How may we recognize a call from God? Be sure you are born again, wait for the voice in the inner spirit as to where you are to go and what you are to do. Catch the vision of a world in need. Obediently go through the valley and then, instead of being one of the fatalities of the foreign missionary movement, you will be one favored of God bringing your sheaves with you. **END**

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YOUR CALL

(Continued from page 28)

rescue mission. There is a constant plea for workers. Have you thought of the contribution you could make in such a program? Tract distribution has resulted in miraculous and manifold instances of conversion. Provide a place in your coat or pocketbook for a dozen good tracts. Make it a practice to exhaust your supply before the day is over. Ask the Lord to lead you to hearts whom the Holy Spirit has prepared to receive your witness to the saving value of the blood of the Lord Jesus Christ.

Child Evangelism and the Bible Club Movement are ever seeking open homes, hostesses and teachers.

Then there is your personal relationship to the missionary program of your local church, and in particular to the work of the missionaries themselves. Have you stopped to think of David's words after the destruction of Ziklag and the recovery of the spoil? "As his part is that goeth down to the battle, so shall his part be that tarrieth by the stuff: they shall part alike" (1 Sam. 30:24).

This means that you who "tarry by the stuff" at home will share equally with those on the mission field who are laboring for the Lord when the rewards

are given out by our blessed, risen Christ. But what is it to "tarry by the stuff?" Surely it means the fellowship of prayer, of giving, and the doing of those many little things which comfort and encourage the missionary, and which assure him that the dear ones back home are "holding the ropes." END

POWER OF PRESS

(Continued from page 22)

The project is equally vital for the new literates. What of the millions starting to read every year? Missionaries take a leading part in teaching them how to read, but leave it to the Communists to supply reading material. Calculations indicate that were all the Bible societies to combine to give their total annual output to new literates alone, only half the waiting throng could receive any kind of portion.

The Far East has been pictured as a sleeping giant just beginning to stir. Up to now his vast strength has been dormant, since an illiterate mind is closed to all the influences of modern thought. At last he is rousing his mighty potential—close to 100 million have learned to read in the past few years. Whatever that awakening mind absorbs in the first few moments of consciousness will likely set it for the future.

Well might Frank Laubach, the apostle of literacy, confess that he was afraid of what he was doing in India.

"I was unloosing something," he says in describing his nightmare, "that had been chained since the dawn of time. . . . If this unthinkable vast multitude be educated in pagan ideals, God pity the future."

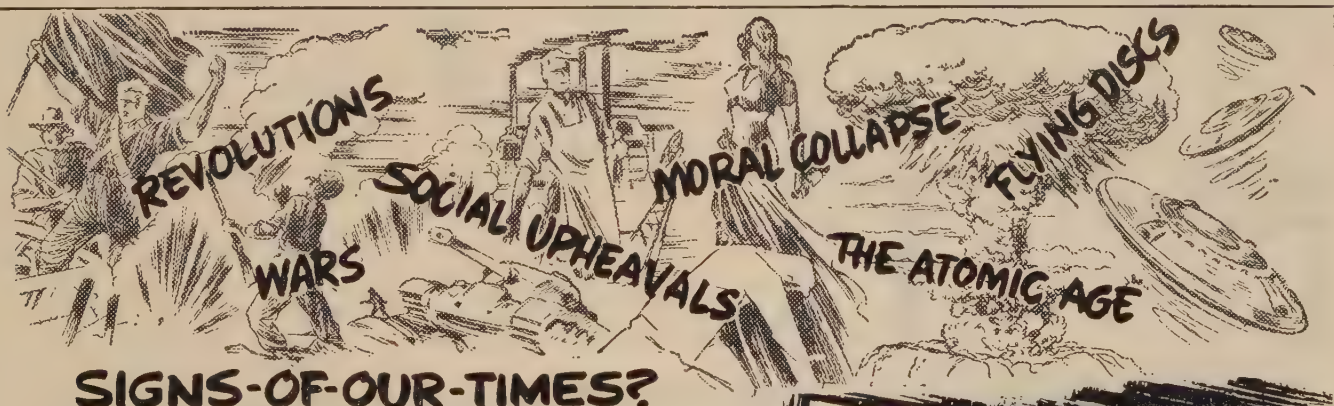
Here is the opportunity for millions to begin their reading and to form their minds from gospel periodicals and pamphlets. Yet the forces of evil are the quickest to recognize their chance and to seize it.

The Communists are making their bid for the awakened mind of the literate. Their presses are said to be turning off four-and-a-half billion pieces of literature every year, or enough to supply every man, woman and child around the globe with two pieces each.

At the factory gates of the new industrial India, you will find groups sitting around at lunch-time listening to the latest tract from Moscow read by one of the literate workers.

In the heart of Africa, you will find fifty pages of "dangerous stuff" being offered to all and sundry for a penny.

Similarly, the Catholics and the various cults are seizing the opportunity by concentrating much of their missionary activity in the printing press and the distri-



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bution of literature in all forms.

As usual, the muck-rakers are quick to profit from the situation. Even the Hindu Gandhi doubted the wisdom of making his people literate if no better reading material could be supplied than the filth that was offered on the book-stalls at the railway stations.

Are evangelicals entering the battle for the mind with equal vigor? All available titles in the four leading languages of India—Hindu, Tamil, Telugu and Bengali—can be bought for the price of a good typewriter. The complete list in Tamil, which is best supplied, would

turn objectives into realities?

On the field we can point to fine individual projects, like Dennis Clark's publishing house in Pakistan or the many thousands of small but unconnected tract depots throughout the Orient. But such a listing of agencies already at work will present an unbalanced picture. As one survey advocated, it is better to measure the literature enterprise in relation to the need.

"If a farmer begins to count the seeds in a sackful," reminds the survey by way of analogy, "his brain would begin to reel. But if he were to set down his

For Your Encouragement

The *Light of Life* correspondence school which the Evangelical Alliance Mission established three years ago in India already has reached 31,000 people. Its Life of Christ Bible study course, with the Gospel of John as textbook, is being distributed in six languages in India and two in Ceylon. Preparations also are under way for translating and printing the course in its ninth language, Bengali. The school is graduating 250 students and receiving more than 2,000 new applications for the course each month.

cost little more than \$20.

The pathetic voice of the new literate pleads that evangelical presses must roll off tracts by the million—apologetic tracts to present the claims of Christ; polemic tracts fearlessly examining other religions and "isms"; devotional tracts to exercise reading skill and to tend spiritual needs at the same time.

The call is urgent—now or perhaps never.

Equally insistent is the demand from the viewpoint of missionary activity. If the closed and distant corners are to be reached, it will be by printed messengers traveling far and wide along forbidden highways.

By traditional methods it is impossible to fulfill the literal terms of the Great Commission to reach every creature. That can only be done by enlisting the new and penetrating media of literature and radio.

To illustrate the missionary penetration of a single leaflet, take the example of a boy who learned to read on the plains of India and then carried back a printed paper to his home in the distant mountains. There he sat reading the Gospel to the wonder—and eventual salvation—of the assembled animist villagers.

Such evangelism has become an imperative for every mission society. But what are they doing about it? We find the World Fellowship of Evangelicals planning a global organization to balance the well-established liberal machine. Here is machinery all prepared, but needing lubrication and action by individual societies before it can start to move.

We find Christian Literature Crusade ready with bases to spread gospel literature at home and alerted for an advance abroad. But where are the personnel to

single sack on the limitless prairies of Northwestern Canada, it would be the greatness of the field that would stagger him, not the multitude of seeds in his sack."

True to the picture, it is the number of human beings that know nothing of Christ that is more impressive than the annual output of all the literature agencies combined—even if it be expressed in pages. The need is for something beyond the efforts of a few burdened individuals. The time has come for the great evangelical societies to act together with vigor.

Results from a survey of the leading evangelical missions in India showed that up to three-quarters of the number were pushing adult literacy in some form, but that less than one-sixth of the missions are making any appreciable effort to supply reading material for the learners.

A candidate, fully trained in journalism as well as in Bible subjects, can find no organized evangelical society yet prepared to appoint a specialist in the field. Specialists in medicine—yes, plenty; specialists in education—again plenty; but specialists in literature—no, not yet, only spare-time enthusiasts need apply.

Aptly the words of a resolution passed by an international missionary conference might comment that "there is almost unanimous agreement about the importance of Christian literature and consistent failure to achieve any results commensurate with the need."

Enough words have been spoken and enough committees formed. The time for action has come. A war of ideas is raging, and every evangelical mission is called upon to make literature an essential weapon in its attack. The cry is for books, good books, Christian books, written on a simple yet adult level—and written now.

END

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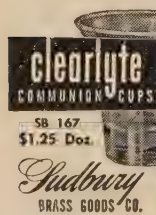
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It is with pleasure that we present Dr. Edman to you each month, with an invitation to submit problems arising in your Christian walk for his wise counsel. No names appear in these columns; letters are held in strictest confidence. Address questions to Spiritual Clinic, CHRISTIAN LIFE Magazine, 434 S. Wabash Ave., Chicago 5, Ill.

■ Is it necessary to confess our sins to God, or were our sins forgiven by Christ at Calvary?

While it is entirely true that the Lord Jesus Christ made provision for the forgiveness of our sins by His sacrifice on Calvary's cross, it is necessary for us to confess our sins to Him, and if necessary to each other as well. I John, chapter 1, teaches that truth very plainly.

■ The present letter is written on behalf of two friends of mine. The man in the case is unmarried; is one of the outstanding Christian leaders in this country. You have published articles by him; he has spoken at the leading Bible conferences and in the outstanding fundamental churches of the country. The woman entered a career which took her to the great centers of radio. She married a man who made no pretense of being a Christian. After seven years he abandoned her for another woman. A serious automobile accident put her into the hospital and into convalescence for about two years. During this time she came into great spiritual growth and now knows the Lord in His fullness. Now these two have met in Christian work and wish to get married. They are going to base their decision, in some measure, on answers received from this letter sent to several Christian leaders.

Jesus said that divorce was permissible on only one ground, that of infidelity or adultery. If either husband or wife has been untrue to the other, the tie that bound them together has already been broken, and therefore the outward separation may also take place. Nothing is stated about remarriage on the part of the innocent party. He did say that the marriage of the guilty constitutes adultery. It seems clear to me that the breaking of the marriage vow and the subsequent divorce leaves the innocent party free to marry.

■ I would like to have a family altar in our home to help my husband understand the way of salvation more clearly, but he won't listen. What shall I do?

Isa. 51:2, "Look unto Abraham . . . for I called him alone, and blessed him, and increased him," has been to me a very sweet promise, and can be also to you. At first Abraham was entirely alone in his devotion and obedience; and because of his faithfulness to God others followed in the same way. I would begin the family altar alone, and trust that God who is faithful will create a heart interest on the part of your husband. I have seen that procedure to be very successful.

■ I recently read a clipping from a magazine which stated that we will shed tears of terror in Heaven over mistakes which we have made here on earth. I have always thought that when we repent here on earth our tears are all wiped away. What is your opinion?

The Scriptures teach plainly that all believers in the Lord Jesus will stand before the judgment seat of Christ. See I Cor. 3, Rom. 14:10, etc. It appears that we are to stand before the judgment seat "to render an accounting of that done in the body" after the coming of the Lord Jesus for His own. At the judgment seat "If any man's work abide . . . he shall receive a reward; if any man's work shall be burned he shall suffer loss, but he himself shall be saved yet so as by fire" (1 Cor. 3:14-15). After the judgment seat there is the marriage supper of the Lamb (Rev. 19). The Bible says, "the former troubles are forgotten . . . for, behold, I create new heavens and a new earth; and the former shall not be remembered nor come into mind" (Isa. 65:16-17). When in heaven after the judgment seat of Christ I understand there will be no tears for "God shall wipe away all tears from their eyes" (Rev. 7:17).

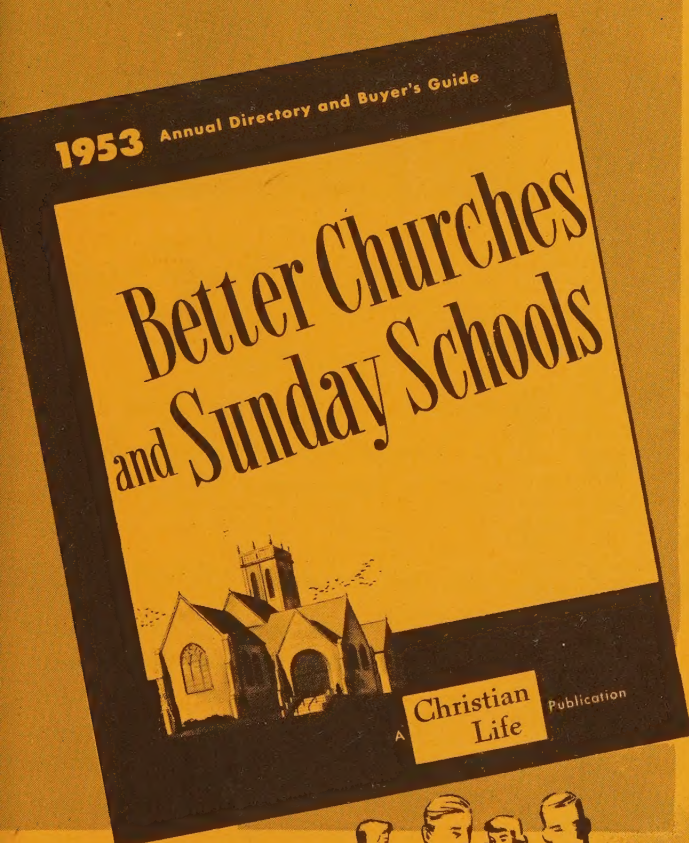
■ How can I gain such victory in my everyday Christian life that I will learn to accept responsibility and will be able to win back my husband, from whom I am separated?

I would advise that you seek the help of some godly pastor in your area. Trust earnestly for deliverance from your unwillingness to accept responsibility. The Lord is able to make you an earnest and consistent Christian if you are willing. Victory in your life would be a great testimony to your loved ones.

■ As a Red Cross Gray Lady I do volunteer work in a hospital one afternoon a week. Although my main work is teaching handicraft to patients, yet I am asked to carry decks of playing cards to the patients, too. I need definite reasons as a Christian why I cannot do this part of the work.

Gray Lady service with the Red Cross is a very excellent sphere of helpfulness. Playing cards are associated with gambling and therefore believers refrain from using them or encouraging others to use them. If distributing decks of playing cards is a necessary part of your work at the hospital, you should shift your Gray Lady service where practice inconsistent with your Christian stand would not be required.

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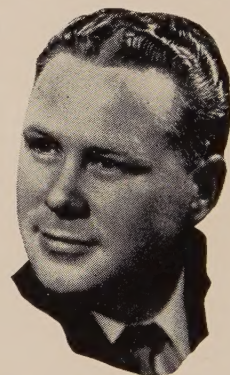
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